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The ARYAN PATH

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THE ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B's *Theosophist* and *Lucifer*, and W. Q. Judge's *Path* as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for January 1934

"The Blessings of Publicity"—By H. P. Blavatsky

"A Great Mission of Mercy" (U. L. T. Lecture)

"Music's Role in Healing"

"The Birth of the Devotee"

"Witchcraft"

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence.*

THE ARYAN PATH

VOL. V FEBRUARY 1934 No. 2

THE INNER AWAKENING

In the article immediately following this one, J. S. Collis deals with an important subject in a very understanding way. Conversion as an inner process of human consciousness is not only distinguished from proselytism (which generally is an acquiescence in force or persuasion applied from without) but a very correct word is used to define it — Birth. Second Birth as an expression is of very ancient origin. "The Twice-Born," in Sanskrit, *Dwija*, now applied to the men of the three "higher" castes, is as crude a use of the term as the word "converted" when applied to those who change one outer form of creed for another, which, as Mr. Collis points out, makes them "less rather than more" of men. We purposely adopt "The Inner Awakening" as the title of this article, because, from one point of view, it indicates better the process of Conversion or Second Birth.

The experience of Conversion is difficult to describe because of two reasons: only the Twice-Born are capable of understanding the process described. If it is beyond the capacity of ordinary minds to appreciate fully the mathematical genius of an Einstein, it is a thousandfold more difficult for the Nicodemuses of this world to fathom the meaning of a Jesus. The second difficulty presents an even more serious obstacle: Inner Awakening is a continuing process; the upward progress of the human Ego is a series of progressive awakenings, and so there are many Conversions, each of which, verily, is a New Birth. Thus a man born of water and of the Spirit has one kind of awakening, and his experience differs from that of one who is born of fire and of the Spirit. At each of the numerous Awakenings, a new creature is born, as Paul, himself a Twice-Born, wrote to the Corinthians and the

Galatians. It is not only "the birth of a new vision," as Mr. Collis points out, but also the birth of a new Being. Just as at birth the embryo ceases to be and the child begins to live, so also at Second Birth the man of flesh and blood ceases to be and the man of wisdom and compassion starts his upward journey.

We agree with Mr. Collis that a proper understanding of the subject would lead to "a good deal more Conversion". Such men and women, in whom spiritual stirring brings about an Inner Awakening naturally and in the process of evolution, are eager to share the enrichment of their consciousness with their fellows. Thus Mr. Collis, who writes out of his own experience. And what is his prescription?—Surrender. "Surrender ourselves to life," and he is careful enough to insert the direction—"Give up intellectualising." But what portion or aspect of our being shall we give up?

Mr. Collis calls the Second Birth an emotional experience—which will be in conformity with other descriptions of the Converted if he means transcending all feelings represented by the pair, attachment-aversion. Giving up and killing out of feelings means purification of the personal emotions, including erotic desires—the death of blind Cupid which brings to birth the radiant Eros, the elimination of passion and the emergence of Compassion, the eradication of loves and the cultivation of Love for the universal whole.

And in what does giving up "intellectualizing" consist, if meditation and contemplation are the very exercises which develop the new vision? Again, what is implied in the process of surrendering? Is it not the development of adaptability of the New Interior Being to the New Vision and the New Life, implying the abandonment of the old ways and habits of the antenatal existence before the Second Birth? And how can the New Life be lived without true spiritual Will which flieth like light and cutteth obstacles like a sharp sword?

Mr. Collis gives his own version about casting out Fear, unfolding Faith, and obeying the Holy Ghost —these are well recognized methods; fearlessness is the first of the qualities the sixteenth chapter of the *Gita* names as necessary for the development of divinity in man; the *Gita* also defines Faith, in the seventeenth chapter; the Holy Ghost as an aspect of Krishna is also recognizable in that Book of Discipline. And we can name, too, their equivalents in Buddhistic, Pythagorean or other traditions.

While many reading Mr. Collis's prescription will only say, "how can these things be?"—a few at least who accept that Inner Awakening as a logical possibility may question the validity of that prescription or demand more detailed definitions, especially as his programme has several lacunae in important places.

That raises a very vital point—a fundamental problem. Between the general Occidental view about mystical experience and that of

Eastern Occultism there is a remarkable difference. Since the days of Pythagoras and the passing of the Greater Mysteries, the positive teaching of that philosophy and its practice which leads to Conversion or Second Birth have fallen into neglect; the very existence of soul-science as a definite system of learning is denied, and its pursuit looked at askance. In Eastern Occultism the tradition still persists of the Guru preparing the Chela for Second Birth; we are not referring to the religious ritual among the Hindus and the Parsis of giving the Sacred Thread, similar to the First Communion of the Roman Catholics—all of which have meaning as symbols but are a grotesque farce as believed in and practised to-day. Nor do we refer to the exploitation of credulous people by self-styled occultists and gurus. However superstitiously interpreted, the view prevails that with the aid of Instruction the aspirant hatches out the disciple from within himself; that with the aid of the Guru the Chela fecundates his own heart till the Adept is born in him. In Oriental Esotericism the Guru is called the Father, for he passes on his seed of Wisdom to the Chela; the Guru is also called the Mother, for the disciple is like a foetus nourished and nurtured for a period till he is born. We can well understand the bias and the suspicion of the earnest and honest seeker, Eastern or Western, against this traditional view of the institution of Chelaship, so basely exploited by the priest, by the charlatan, by the ambitious. But the truth must be told: the Path to the Second Birth exists; man has to energize himself to take each step; and lest he take it in the wrong direction, he should seek the knowledge and guidance of those who have walked that Path.

WHAT IS CONVERSION?

[Concerning this article, **J. S. Collis** writes: "I have been careful to make it simply the expression of personal experience, a sincere report of how one man sees the matter—not meant at all as an exhaustive or scientific approach." It is in response to his request for comment, that the Editorial this month was written.—EDS.]

It is the hour when a man attains Religion and comes to comprehend the meaning of Faith. Of all the words that have become famous for the amount they are mishandled, Conversion is the most celebrated. More liberties are taken with it than with the word Romance. Mr. Middleton Murry has a special liking for it and, having once used it in its proper sense of Re-birth, later on, without warning, does not hesitate to use it in his well-known manner in

quite a different sense. It is generally misunderstood; which is unfortunate, for a proper understanding of the matter would lead to a good deal more Conversion.

We must never ask—Conversion to what? It cannot be to one of many things, or even to one of two things. It always means the same. It is the coming to a point in a man's life when he accepts the Universe with a wider vision than before, when the Self is no longer at odds with the Not-Self, when the inner life ceases to be strangled in conflict but converges in harmony, and the burden of the mystery is turned into love.

I have defined the word in its *full* sense. There is no point in using any word, least of all Conversion, in anything less than its full sense! Otherwise we immediately deliver ourselves into the hands of the clergy or the moralists or the psychologists. A clergyman will inform us without hesitation that "conversion is generally accompanied by the giving up of some bad habit or vice," and will add that it is associated with the formation of new intellectual beliefs; while the typical psychologist, by correlating it (quite accurately no doubt) with sexual development, will generally imagine that it is something much less than it is, and in the end gets caught with his readers in the machinery.

The result is the phrase "He has been converted," now conveys to us the idea that the man in question has become less rather than more, has been narrowed rather than widened, and even in some way has lost a portion of his humanity. For we have degraded the meaning of Conversion. We allow it to be said: "He has been converted to Roman Catholicism" or "to Communism". But to embrace a new system of thought or a new way of life is not the essence of Conversion, which is an emotional experience, and *cannot* come by taking thought, but only as a thief in the night. Many truly converted men and women have subsequently intellectualised that emotion into conventional religious channels, owing to tradition, imitation, or stupidity; or they have launched crusades. They have done these things in their folly and in their glory, but we should not forget that what they have subsequently done is not so important as their primary conversion. They also needed to understand their experience.

Nor should we ever allow it to be said: "He has been converted by the Priest," or "by the Salvation Army," or by some Hot-Gospeller. For thereupon a wholly wrong idea of the real thing is conveyed. A man cannot be converted by the will of anyone to anything. It is the final moment of a long process of growth that we are speaking of. It need not be dramatic, nor happen at a special hour; it can be the accumulated result of many glimpses. There have been and there will be again dramatic conversions with dramatic results, but the average man is only depressed by knowing about these things, for he feels

that such an experience, such stimulus, and such power will never be his. It is our task to tell him that conversion into the grace of vision need not be dramatic nor sudden, and is open to all.

So we ask again—What is Conversion? And though the negative method is objectionable, we use it here. We say: It is not a question of coming into the possession of some new beliefs—it does not touch dogma or doctrine; it is not a question of repentance, nor does it deal in the conviction of sin; it is not a question of renunciation. It is a question of *birth.*

It is almost as if a new instrument of apprehension is born, by which the recipient can not only accept the universe and his own destiny, but can do so cheerfully. This instrument has sometimes been called Imagination, and sometimes Love. How can this child be brought forth? Chiefly by Surrender. Not by Will. To despise the Will would be foolish; we can never have enough Will. But we must understand its function. Its business is to make us *determined* to do certain things, even if those things are to avoid being a hard determined character, to be pliable, to be mentally unresisting, to appear for a time weak and will-less in the eyes of men. We must be determined to give up intellectualising, and surrender ourselves to life.

The chief bogey with which the intellect inflicts us is Fear. We are not as afraid as the animals—who live perpetually in a state of physical fear. We have made a great advance there; and being no longer on the *qui vive* continually regarding personal danger, we have had the leisure to think. Unfortunately we have also had time to think up new fears. We are no longer afraid of being eaten, but we are afraid of evils we invent such as Money, and evils we think such as Sex, and evils we feel and then intellectualise such as the cruelty of Nature and the unfairness of Pain. To refuse to feel Fear in the face of death or in the face of life, is to flout the rationalising mind, and to make profound personal surrender.

To what end?—it may be asked. Unless such a line of action leads to some good result it will certainly lead to a bad one. On the face of it a greater chaos and even more unhappiness would seem to follow if we started such a method of advance. Yet it does not follow. That is the secret. To those who are without faith, who simply do not believe in life, such procedure must sound fantastic. Yet faith can hardly be attained any other way.

For we are attending her at the miracle of a remarkable growth—the birth of a new vision. The tendency of everyone is to reject and run away from a vast number of things, to love only that which is lovely, and to be for ever *judging.* But if, perhaps, for some years, we refrain from these inclinations; if we accept the ocean, for instance, without labelling it good or bad, but saying only It Is; if we go on from this and accept beetles rolling balls of dung in the same spirit; if

we go further and accept wicked men at their wickedness with no intention of casting any stone; if we let all the various forms of life receive our affirmation; if we allow all the occupations, all the religions, all the expressions of men to parade before us, rejecting and scorning none—then something will happen to us. This exercise will perform a function in our minds. We will not perceive that process at work. If we try and look we will see nothing. But while we are looking the other way, while we are otherwise engaged, that hidden process will continue making advances by short rushes, until one day we discover that we are seeing more and loving more. This in its turn brings strange effects. We find problems which used to worry us terribly now disappearing, not by process of being solved but by process of being dissolved. They do not come before us as problems in the old way. The mind has made some advance of which we were unaware. Finally we discover that we have obtained a *centre* within us. That is the last thing we would expect after so much relativity and pliability—but that is what we find. From this centre we act and choose—though still we need never judge.

We have surrendered ourselves to life and in return we have been given joyous intuitions. And of course this is really to be expected. For life *is* all right, and does for ever flow in righteousness—otherwise all would be chaos. If we act on that assumption and attempt to identify ourselves with that flow by listening for the deepest voice of life, we must inevitably meet with the reward of greater insight and happiness. But here we come to the last point I wish to put forward. The following out of this line of action is very likely to lead to an hour of crisis. That hour may come in the most unexpected way and under circumstances perhaps fantastically trivial. The sign of that hour will nevertheless be the same: it will come in the form of the desire to be loyal at all costs to a small, thin voice that demands a given action, while there are a thousand excuses, a thousand reasons for taking a line of less resistance. A sinking feeling will follow the recognising of that voice. It is a crisis. If that Holy Ghost is obeyed then the servant will henceforth understand the meaning of mysticism and the essence of religion. He will no longer understand the matter from *outside* only. Such an hour cannot help demanding the courage to throw aside Fear and take an awful plunge. I started this article by saying that the average man is depressed by the Conversions of Saints because of the spectacular quality of their experience. In urging that he also can reach the grace of vision I did not and do not intend to suggest that the Road—the Open Road as Whitman called it—is easy to travel at first, or at any time free from danger. It demands courage, and courage is so rare a gift.

J. S. COLLIS

THE FIRST ABYSS

A CHAPTER IN AUTOBIOGRAPHY

[In the following narrative, the experience recorded marks a definite stage in the life of the aspirant. All life may be allowed hypothetically to be a probation, but only those to whom this is a fact of interior knowledge observe the inner processes, as **Theophilus** does in the person of John Easterly. "Come out from among them and be ye separate," is the first-fruit of such observation. This involves an inner separation which naturally causes despondency, as may be seen in the case of Arjuna. As long as it is recognized that such a separation must come, struggle is inevitable and the Abyss will seem to exist still for the struggler, just as it did for John Easterly. Karmic bonds cannot be broken, they must and do in the process of time fall asunder. H. P. Blavatsky once wrote:—"'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.'"—EDS.]

Up to the age of forty-nine, John Easterly had lived the regular, reasonably successful life of an English civil-servant. He had married early, and had two children, a son of fourteen and a daughter of eleven.

He and his wife were of very different temperaments. She was emotionally generous, active, happy in company, and, in religion, an Anglo-Catholic, delighting in the drama of the ritual, and intelligent enough to find a meaning in its symbolism.

In his youth, John had accepted without question the Evangelical creed of his parents. He had been taught to fear the terrors of Hell, and sin had been figured for him as the temptation of a personal Devil, lord of a hierarchy of evil spirits. Yet during the various religious crises that attacked him between the ages of fifteen and eighteen, it was the positive thirst for righteousness rather than the dread of everlasting damnation that had been the generating impulse. And when, at Cambridge, he lost his faith in his parents' creed, he had a sense of great release, as if he were now free to seek the truth without that horrible compulsion of fear which numbs the Spirit.

At first, in too violent a reaction against the toils that had hitherto confined him, he sought an explanation of the Universe in the teachings of Science. The imperative dogma of his early training had taken shape for him as a kind of fetish that must be utterly destroyed, if he were ever to seek knowledge with an open mind. And in the process of destruction, he slipped unconsciously into a new slavery that if it had not been for the secret urgency of his spirit might have held him for the rest of his life.

This new idol of materialism he had so fervently acclaimed laid no demands on its worshippers, and his acceptance of it called for no

devoted service. Wherefore, although he eagerly welcomed any new pronouncement of Science that served to ridicule the childish beliefs in which he had been trained, he had none of the passion of the devotee. Science for him was always a defence rather than a creed, a means for the eradication of those thought-habits that had been impressed upon his sensitive young mind.

This phase lasted for twenty years. In that time the two beliefs he had so far held had cancelled one another, and he prided himself on being free from superstition and prejudice. Some men would have remained at that stage of development for the rest of their lives. He had friends and office-colleagues who were in that state, men so finally restricted by habits of thought and judgment that no further progress was possible for them. But John, moved, though he was unaware of it, by the desires of his spirit could not stop thinking about the nature of man and the Universe.

So, by degrees, he came to recognise that Science explained nothing save in its own terms. It had cognisance of matter only by material means. It observed, measured, weighed and collated its results, but those results were only closer approximations to the rules or laws that material phenomena appeared to obey. With the origin of those laws Science was not concerned, yet that was the great question which remained as a perpetual source of wonder in John's mind.

At this time he became occasionally conscious of a queer dissatisfaction with the life he was living. In the theatre or the cinema, he would find himself asking what he was doing there, what this attempted preoccupation with amusement indicated, why he should find any pleasure in either intellectual or emotional distraction? And distraction from what? Was not everything he did throughout the day, year after year, a form of distraction, without ulterior object, nothing more than a means of getting through life to attain the goal of death?

He was forty-nine when he happened one day to catch sight on the outside stall of a second-hand bookseller, a shabby little volume with the title *The Voice of the Silence*. That title instantly arrested his attention. He seemed to recognise it as a description of something known rather than as something seen or heard. Was not this, he asked himself, the voice arising from somewhere within his own consciousness that reproached him with wasting his life? He picked up the little slender book and read "The Mind is the great Slayer of the Real." He saw instantly that that was true. It put in one concise statement, his whole criticism of Science. Had he not known within himself that there must be a reality behind all the illusions of matter, an "origin" of which Science was debarred by its own methods from taking cognisance?

He turned back to the book, and on the opposite page, his eye caught the sentence:—

. . . . if thy Soul weeps inside her castle of illusion . . . . know, O Disciple, thy Soul is of the earth.

The first quotation had filled him with the pride of one who finds confirmation of his own discovery. The second was an accusation. Again he had found a description of himself. It was true that when he had had that sense of deep dissatisfaction at the theatre, his Soul had wept "inside her castle of illusion," but he had been inclined to count that as some kind of virtue, an evidence of aspiration on which he might congratulate himself. But here, he read, and instantly believed, that this weeping of his Soul was an evidence of failure.

Now within the slight compass of *The Voice of the Silence* is contained all the wisdom that any man may need to realise his immortality; but however great may be his intellectual powers, he will not truly comprehend a single passage in that book until he has found the truth of it within himself. And John only now on the very threshold of self-knowledge was able to comprehend little more than those two quotations he first read. Nevertheless standing there in the busy street before the bookseller's shop, he knew with a great certainty that a new way of thought and of life was opening to him. In that hour he had regained faith in some immortal essence that inhabited his body.

In the days immediately following he had a sense of great peace and happiness, accompanied by a tolerance, that he believed to be love, for the weakness of mankind. But that feeling of serenity did not endure. He found himself continually snared by the circumstance of his daily life, and longed for the quiet of segregation from the world. It seemed to him, then, that unless he could go alone into the wilderness, the hope of immortality would be lost to him. He read and reread *The Voice of the Silence*: but he had not learnt "to separate Head-learning from Soul-wisdom," and he had no true understanding of its meaning. He believed that his first step must be a complete renunciation of all the world he had so far known, that he must go to India and find a Guru. Yet how could he leave his wife and children? If he gave up his post in the Government service, they would all be penniless.

There had never been any real community of feeling between him and his wife, and now the breach that separated them was so far widened that his home life became almost intolerable. He had told her of his discovery on that first evening believing that she who had often deplored his agnosticism would be pleased by what she might regard as his "conversion." But even at that first confession she had regarded his new faith with suspicion, and when she realised the form his renunciation might take, she fought with all the strength of her powerful personality to restrain him.

"This *religion* of yours," she said contemptuously, "is nothing but selfishness. Your one idea is to save your own soul, which seems to me to be just an exaggerated

form of egotism. It means nothing to you, I suppose, but that is surely what Christ meant when he said 'Whosoever will save his life shall lose it.' "

He had no answer to that. All his sense of peace and happiness had left him, and he braced himself for the coming struggle. For he realised that he could not run away. That would be an act of fear and weakness. Before he could make what he thought of as "the great renunciation," he must convince his wife, teach her to understand his new faith. For the means of doing that he read and pondered *The Voice of the Silence*, and since his Soul had begun, however vaguely and tentatively, to remember, he realised by degrees that reason and argument were useless, and that only by love could he hope to win her allegiance and sympathy.

That task, however, proved to be almost hopeless. It offended her that he should wish to bear love to all men. She was greedy for possession. She wanted all of him, not some part of that universal charity he was attempting to teach himself. She complained that his newfound gentleness and forbearance with their children was a sign of weakness. She blamed him for ceasing to find fault with the failings of their acquaintances, for his apparent willingness to condone in others such flagrant evils as selfishness, cruelty and lust. And always she reverted to her first accusation, charging him with self-seeking, with having no object in view other than the desire to save his own soul.

And John found, he still finds, no answer to that charge. He has not yet learned to merge the personal into the impersonal self, and so the conflict within him still rages. His reason admits the truth of his wife's contention, and there are long periods during which he seems to himself to have fallen back into his old indifference. That dream of drastically cutting himself off from Western life has slipped into the realms of fantasy. He knows, now, that he is not yet fit for the humblest stage of chelaship to any Guru. Indeed, it seems to him that he has failed utterly and most lamentably to cross the first Abyss that separates the careless multitude engrossed with the things of this world from those disciples who would take the initial step on the path that leads up to the first of the Seven Portals.

But although he is still unaware of it, the first Abyss already lies behind him. When out of his own inner wisdom he recognised the first elementary truths to be found in *The Voice of the Silence,* he had made a choice from which no retreat is possible, had become an element in the "great general circulation" and was compelled henceforth "to obey its forward impulse."

They've no retreat who kindled at the spark
Which man unto himself makes manifest,
And brightening shall illumine all the dark.

THEOPHILUS

PARACELSUS

"THE GREATEST OCCULTIST OF THE MIDDLE AGES"

[**Geoffrey West** has prepared for THE ARYAN PATH a series of studies on the life and mission of several Western Occultists, beginning with "the Father of European Occultism". The following is in two parts, the second of which will be published next month.—EDS.]

The modern study of Theosophy, for the West at least, begins, and in a sense ends, in the work of H. P. Blavatsky. To those teachers who went before her, she has done more than anyone to draw our attention. And she has had, as yet, no successor.

Thus, while in essence Theosophy is universal beyond localization, it comes to us in a specifically Eastern form, and, as such, one which the average, even the average intelligent, European finds so intensely disturbing to his whole mode of thought that his inclination is to reject it out of hand. True, there are increasing signs to-day of a widespread change or development of outlook. The existence and power of psychic and spiritual factors, the validity of a knowledge and wisdom anterior to Francis Bacon and even Aristotle, are no longer denied with nineteenth-century confidence even by the so-called trained scientist. Yet these tendencies must develop far before anything approaching the Theosophical standpoint becomes widely acceptable, and meanwhile it is inevitable that the casual observer should tend to attach doubt if not downright disbelief to almost all its most eminent exponents through the ages. For every one of them, regarded from the strictly Western point of view, was odd, dabbled in the marvellous, taught the incredible, performed the impossible. These trailing clouds of glory, warrants of power for him who believes, the sceptic deems but the dubious clammy cobwebs of impostorship. And yet, somehow, the conviction persists of their understanding, insight, achievement, knowledge. Self-assured investigators may "expose" them again and again—and still they stand, to demand, and to receive, attention.

Regarding the universe as it is depicted to him by the modern astronomers and physicists, man shrinks to a bewildered atom amid these cold immensities, stoical or whimpering in his fearful loneliness. He seems to bear the burden of all time and space, indeed of eternity, upon his single shoulders. Western science proffers him no key. In its confessed failure to describe the photon, we have the analogue of its failure to describe being. Certain factors (speed) can be given only by omitting other factors (mass)—or *vice versa.* Analysis, in the last resort, must always fall short. What then ?, one asks, and turns to find Theosophy

whispering of a key whose essence is a knowledge not of the intellect but of the being, an act not of a partial but a total perception, suggesting that it is the saint rather than the scientist who is the ultimate "seer" of the true nature of reality, for he alone is fully attuned *as an organism* to perceive organically the object of attention whatever it may be.

We ask: Were these Theosophical teachers, bearing the reputation and seeming to the first glance the very figures of impostors, really of this higher calibre? Not only, what did they teach, but what were *they* that we should listen to them? Let us take a few, some half-dozen, not wholly at random and yet without any attempt at a complete conspectus; say—Paracelsus, called the Father of European Occultism; four such diverse eighteenth-century personages as the Comte de Saint-Germain, Mesmer, Louis Claude de Saint-Martin, and Cagliostro; and last, and inevitably, H. P. Blavatsky. Let us seek to see them in some sort as they truly were, with Western and yet with understanding eyes; and, having regarded them one by one, to see what significance they hold for us, the West, to-day, and for the future development of Theosophy in the West.

* * * *

Paracelsus—why, and how justly was he termed the Father of European Occultism? Wide factors are involved in the answering of such a question. Theophrastus Bombast von Hohenheim—he adopted the name of Paracelsus at the age of seventeen—was born at a critical, in fact decisive, moment of the world's historical and spiritual development. The Renaissance was spreading its ferment over Europe, with the wave of the Reformation close behind. New discoveries, new curiosities, new ideas were active in every field of thought and action. The modern world was dawning after the long night of the Dark Ages.

The previous thousand years had been dark indeed. The bright illuminations of Alexandria and the East, of Rome even, had been persistently and ruthlessly stifled by an all-powerful Church whose lust for temporal power had blinded its spiritual understanding. The torch of Neoplatonism raised by Ammonius Saccas in the third century was extinguished in Alexandria with the mob-murder of Hypatia in 415, and before the end of the sixth century its last reflection seemed dead in the wider world. Simply, it vanished, for over nine hundred years. Then, suddenly, we find it in revival, even before Paracelsus. How had it survived to emerge after all these centuries? What ark had borne it safely across this protracted flood? For answer we must look to the persistence of the specifically Kabbalist knowledge, Jewish in form but of a more ancient and wider origin, which remained a national possession, a traditional wisdom passing from teacher to student, initiate to initiate, "face to face and mouth to ear," in Palestine, in Egypt, in the Near East, then more and more widely over Europe as the Jews

were scattered westward. From the twelfth century forward there were known to be Kabbalist schools in Spain, Italy and Germany at least. It was thus that the essential hermetic knowledge, directly deriving from the teaching of Simeon ben Yohai but clearly allied both to that of Ammonius *and* to the Gnosticism of Simon Magus, was never lost, though often distorted, misunderstood, and misapplied.

In the strict sense Paracelsus taught nothing new; but very little study of the "alchemystical philosophers" who preceded him is necessary to realise that. Practically without exception his main principles were the common possession of the other outstanding occult initiates of his own day. On the face of the facts there is no particular reason why his teacher Johannes Trithemius, or Cornelius Agrippa, his fellow-pupil under Trithemius, should not have achieved as he did. Madame Blavatsky has declared Trithemius to be the greatest Kabbalist of his day, and he was a master of the arts of magnetism and telepathy, magic and alchemy. Agrippa too had both wisdom and great energy.

Paracelsus, unlike either of them, was primarily neither scholar nor mystic but physician. He lived and died—whether the latter by violence or disease—a doctor. Perpetually questing, in Browning's words, "to comprehend the works of God, and God himself, and all God's intercourse with the human mind," he applied his knowledge, as he won it, first and foremost to the art of healing. His purpose and his task led him into many strange paths, but he forsook neither.

His comparatively brief life—he died at forty-eight—falls into three periods, the first of youth's dedication to an aim, the second of conscious pupillage culminating in attainment of understanding, the third of the master, the man of knowledge speaking with authority, demonstrating his powers in action and teaching with tongue and pen. And in each phase he was a wanderer, without—once boyhood passed—a home, poor in friends though with, alas, no lack of the harsh coin of others' hatred. He was born in 1493 near Zurich in Switzerland, but was only nine when his father, the distinguished doctor Wilhelm Bombast von Hohenheim, was appointed town-physician at Villach in Carinthia, whither the two of them, for Theophrastus was an only child and his mother was already dead, went to live. There he had his first schooling, but when sixteen returned to Switzerland to the University at Basle. Later he studied at Wurzburg as the pupil of Trithemius, and then in the laboratories of Sigismund Fugger, a noted alchemist, at Schwatz in the Tyrol, where he wrote his earliest work.

Clearly his transcendent aim was fixed, but, it soon appeared, he had to follow it in his own way. He had in boyhood been his father's constant companion, accompanying him upon his medical visits and learning from him both theory and practice of chemistry, alchemy, surgery and medicine generally. And having thus had his first lessons in, as

it were, the world, he never took kindly to the study. Scholastic methods he found pedantic, unprofitable. He was never a reader of books, save "the great open book of nature, written with the finger of God". Like all the great figures of the Renaissance, he relied upon his own living perceptions: while he could recognise the profound qualities of such a teacher as Trithemius, the world was, first and last, his ultimate laboratory.

In this assurance, in 1516, aged twenty-three, he deliberately set forth as a pilgrim upon the roads of Europe, of which, in the next five years he left little unvisited, travelling unburdened, learning as life might teach, and despising no knowledge whatever its source. He passed in turn through Vienna, Cologne, Paris, Montpellier (very stronghold of orthodox medical opinion), Italy, Spain, England, Holland, Sweden, Denmark, Prussia, Bohemia, Poland, Transylvania, Wallachia, Croatia, and the Balkans, whence he entered Russia, penetrating as far as Moscow. In Russia he became acquainted, either as prisoner or guest, with the Tartar ruler, and accompanied his son to Constantinople in 1521. There he is said to have lived for some months in the house of a great occultist, under whose tuition he received "the Philosopher's Stone"—his final initiation into that higher occult and spiritual understanding which thenceforward he owned in higher degree than any other Western student of his age.

Who was this instructing occultist? Some would say Solomon Trismosinus, a reputed initiate whose very existence, however, some well-informed students of the period would deny. It has also been declared that Paracelsus himself penetrated to India and even Tibet, but he himself stated explicitly: "I visited neither Asia nor Africa, although it has been so reported." Presumably the basis of the legend is the extent of his knowledge, and its consonance with Eastern teachings, but he had his teachers, and—truth knows no geographical limitations. He did in fact say that "all Wisdom comes from the East; from the West we can expect nothing good," but H. P. Blavatsky on the other hand suggests that identical teachings do not necessarily derive one from another, "for an eternal truth may as well be recognised by one seer as by another".

He was now a master, in the realms alike of occult knowledge and medical practice—the one implied the other. But his wanderings were no more ended, and one might almost say that his troubles were only beginning. All not simply blinded by prejudice could not but recognise him as a truly distinguished physician, and his powers were manifest in his seemingly almost miraculous cures; but these very things roused professional jealousy against him wherever he went, and he could not long settle in any place, to draw about him a circle of student disciples, before his very life was threatened and he was forced to fly. (Admittedly his vigour and bluntness in controversy, or in denouncing the

laziness and ignorance of the doctors as a whole, and his quite evident contempt, did nothing to allay their resentment!) He had thus to leave Bohemia, Poland, Wurttemberg, Strassburg, Basle (where he had been appointed town physician and professor of medicine in the University), Nuremberg, and other places. For a while he was reduced to absolute poverty, possibly relieved in 1537 by receiving some property from his father who had died in 1534. Not until the spring of 1541 did he find, at Salzburg where he was welcomed by the Duke Ernst of Bavaria, another occult student, what might have been a home. But his rest was brief, for he died in the following September, murdered at last, some have said, by his old enemies, though other evidence suggests a natural death from an incurable disease contracted in the course of his wanderings.

GEOFFREY WEST

THE TRANSLATION OF ANCIENT INDIAN TEXTS

The spiritual grandeur and depth of the Sanskrit texts are largely denied to the Western reader. With all due respect to the Orientalists to whose arduous labours we owe the existing translations, it must be conceded that through them we can see but as "through a glass, darkly". Dr. Ananda K. Coomaraswamy takes this general position in introducing a few of his own "Versions from the Upanisads," in the first biennial issue for 1933 of *Indian Art and Letters*. However, the more or less literal translation of a text is the smallest part of the problem. It may be compared to the mechanical processes of developing and printing in the photographer's art, which are valueless unless the film has first been properly prepared and exposed, with due regard to the effects of light and shade which best bring out the salient features of the view. Be he never so learned, if a translator of the sacred text of the ancient Aryans lacks spiritual insight, he must fail in conveying their true import, because he cannot see it himself; at best he can achieve textually accurate word-for-word translations, as stiff and wooden as a northern tree in midwinter.

If we compare the death-like rigid stillness of the wintry tree with the beauty and poetry of motion of its summer garb of living green, we can picture the contrast between the average uninspired literal rendering of the Orientalist, and one by a translator who added heart understanding to brain perception. The old Indian texts have a message of which the present-day West stands in need. We have been told what they say; now let some qualified translators tell us what they *mean*.

PH. D.

ASPECTS OF MODERNISM

[**Nolini Kanta Gupta** is a disciple of the well-known Aurobindo Ghose, once a front rank politician, now a recluse who has attracted a number of devotees to his Ashram at Pondicherry. Our contributor is the author of over a dozen books in Bengali, and of *The Coming Race* in English.—EDS.]

Unity was the sheet-anchor of Science up to now. But the latest theories seem to break up the universe into a mass of independent constituents each acting for itself. No doubt there is one Force still (if magnetism and electricity can be reduced to one formula as is sought to be done by Einstein), but it is a discontinuous unity in its manifestation at least. Science seems to be coming away from a materialistic Adwaita towards a restatement of the Samkhya idea.—SRI AUROBINDO

Every age has claimed to be modern and sought to establish its characteristic newness, the hallmark that separates it from the preceding age.

How then does the twentieth century propose to mark out its difference from the past? "Science and the scientific outlook," many would answer. But to others that difference itself might appear antiquated. For, strictly speaking, science was the key-note of the nineteenth century; and although we of the twentieth are enjoying its fruits, putting it to more practical use than our predecessors did, yet it is they who embodied its spirit, its special and proper rule of light and life. We have not discarded the gift, but assimilated it and even seem to have outgrown it; we have added to it or extended and developed it.

Science indeed gave a very decided turn to the slowly advancing humanity. It brought with it something that meant in the march of evolution a *saltum*, a leap wide and clear; it landed man all of a sudden into a new world, a new state of consciousness. It is this state of consciousness, the fundamental way of being, inculcated by the scientific spirit, that is of capital importance and possesses a survival value. It is not the *content* of Science, but its *intent*, not its riches, but its secret inspiration, its motive power, that will give us a right understanding of the change it has effected. The material aspect of the event has lost much of its value; the mechanical inventions and discoveries, bringing in their train a revolution in the external organization of life, have become a matter of course, and almost a matter of the past. But the reactions set up in the consciousness itself, the variations brought about in the very stuff and constitution of life still maintain a potency for the future and are to be counted.

The scientific spirit, in one word, is rationalisation—rationalisation of Mind as well as of Life. With regard to Mind, rationalisation means to get knowledge exclusively on the data of the senses; it is the formulation, in laws and principles, of facts observed by

the physical organs, these laws and principles being the categories of the arranging, classifying, generalising faculty, called reason; its methodology also demands that the laws are to be as few as possible embracing as many facts as possible. Rationalisation of life means the government of life in accordance with these laws, so that the wastage in natural life due to the diversity and disparity of facts may be eliminated, at least minimised, and all movements of life ordered and organised in view of a single and constant purpose (which is perhaps the enhancement of the value of life). This rationalisation means further, in effect, mechanisation or efficiency, as its protagonists would prefer to call it. However, mechanistic efficiency, whether in the matter of knowledge or of life—of mind or of morals—was the motto of the early period of the gospel of science, the age of Huxley and Haeckel, of Bentham and the Mills. The formula no longer holds good either in the field of pure knowledge or in its application to life; it does not embody the aspiration and outlook of the contemporary mind, in spite of such inveterate rationalists as Russell and Wells or even Shaw (in *Back to Methuselah*, for example), who seem to be already becoming an anachronism in the present age.

The contemporary urge is not towards rationalisation, but rather towards *irrationalisation.*

Orthodox science itself is taking greater and greater cognisance today of the irrational movements of nature, even of physical nature. Intuition and instinct are now welcomed as surer and truer instruments of knowledge and action than reason.

Another special feature of the modern consciousness is its "multiple sightedness". The world, as it is presented to us, is no more than an assemblage of view-points; and each point of observation forms its own world-system. There is no one single ultimate truth; if there is any, there is no possibility of its being known or perceived by the mind or the senses. Things exist in relation to one another and for us they have no intrinsic existence apart from the relations. The instrument itself that perceives is the resultant of a system of relations. A truth is only a view-point; and as the view-point shifts, the truth also varies accordingly. The cult of Relativity is a significant expression of the modern consciousness.

Intimately connected with relativity and multiplicity is the principle of fragmentation or atomism (perhaps one should now say "electronism")—that forms another characteristic element of modernism. The universe, on a final analysis, is now found to be a concourse of vagrant electric charges. Even likewise, human personality too has no longer its old-world character and consistency of being made of one undivided piece—a monolithic structure; it is a composite of innumerable personalities, big and small, apparent and hidden, all huddled together in a case called the body, which itself is

not more stable than the shifting desert sands.

It is this pluralisation which has resulted in a necessary polarisation in the human consciousness. We have gained a power which was not only rare but perhaps totally absent in the old world, at least in the general mind; we have reached in a novel way that very wideness or wholeness which was at the outset negatived by the urge towards separativeness and parcellation. Thus the modern mind can take in more view-points than one—even contrary ones—at the same time. The individual has acquired the capacity—to put it in popular language—to enter into another's skin, not to be confined to its own outlook, limited within its linear groove, but to be able, with ease and grace to look through the eyes of others, even though they be on the other side of the arena. A wide and supple, large and subtle perception that goes round the entire contour of the observed object, not a perspective but a global view, is a characteristic capacity of the modern mind. We can see the same thing from all angles and distances; we can turn our gaze upon ourselves; we can see ourselves not only with our own way of looking but also as others see us, with equal detachment and impartiality. At least this is the character of the cultured, the representative man of to-day. Modern art too has sought in some of its significant expressions to demonstrate this protean nature of truth and reality, to bring out the simultaneity of its multiple modes, to give a living sense of its tangled dynamism.

We spoke of the extreme atomism of modern Science that has thrown into the background the solid unity of creation and is laying emphasis for the moment more upon the division and scattering of forces than upon the cohesiveness and identity of the substratum; still that unity has not been abrogated but has been maintained on the whole, even if as an underlying note. Not only so, the reign of multiplicity, by a curious detour, is working towards a discovery of enhanced unity. The plurality of the modern consciousness is moving towards a richer and intenser unity; it is not a static, but a dynamic unity—a unity that does not suppress or merely transcend the diversity and disparity of its components but holds them together as an immanent force, and brings forth out of each its fullness of individuality. In the same way the present day movement towards internationalism or supra-nationalism has produced a rebound towards regionalism or infra-nationalism. And the voice of anarchism tends to be as insistent as that of collectivism.

The consciousness of yesterday was a unilateral movement. It rose up high and descended deep into the truth of things, but mostly along a single line. In the horizontal direction also, when it travelled, it effected a linear movement. The consciousness of to-day is complex and composite; it has lost much of the vertical movement; it does not very easily soar or dive, precisely because it has

spread itself out in a multitude of horizontal movements. Our modern consciousness is outward-gazing and extensive; it has not the in-gathering and intensive character of the old-world consciousness; but what it has lost in depth and height, it has sought to make up in width.

Simplicity and intensity, sublimity and profundity were the most predominant qualities of man's achievement in the past; what characterises human endeavour in the present is its wideness, richness, complexity. It can also be noted that the corruptions of these qualities likewise mark out their respective ages. Fanaticism, for example, the corruption of a good and noble thing, fidelity, means an unilateral mind carried to its extreme; it is a characteristic product of the middle ages in the West as in the East. The modern world in its stead has given us dilettantism and cynicism, corruption of largeness and catholicity.

Consciousness has two primary movements. In one it penetrates, enters straight into the heart of things; in the other it spreads out, goes about and round the object. The combination of the two powers is a rarity; ordinarily man follows the one to the exclusion of the other. The modern age in its wide curiosity has neglected the penetrative and intensive movement and is therefore marred by superficiality. It is eager to go over the entire panorama of creation at one glance, if that is possible, to have a telescopic view of things; but it has been able to take in only the surface, the skin, the crust. Even the entrance into the world of atoms and cells—of protons and electrons, of chromosomes and genes—is not really a penetrative or intensive movement. It is only another form of the movement of pervasion or extension: it is still a going abroad, only on another line, in a different direction, but always fundamentally on the same horizontal plane. The microscope is only an inverted telescope. Our instruments are the external mind and senses and these move laterally and have not the power to leap on to a different level of vision. The earlier ages of mankind, narrow and circumscribed in many respects, possessed nevertheless that intensive and in-gathering movement, which is a kind of movement in the fourth dimension; it was a sixth sense leading into the Behind or Beyond of things.

NOLINI KANTA GUPTA

THE INDUS VALLEY CIVILIZATION

TWO VIEWS

I

[**H. G. Rawlinson, C. I. E.**, is well known for his work on Indian History and is a contributor to the *Cambridge History of India*.—EDS.]

In a brilliant article contributed to THE ARYAN PATH in January 1930, Professor S. V. Venkateswara described the remarkable finds at Mohenjo-Daro and Harappa, which have revolutionized our views upon the early history of India. It is necessary, however, to consider the significance of these discoveries in somewhat greater detail. Two conclusions are, I think, beyond doubt. The inhabitants of the Indus valley were emigrants from Mesopotamia, who came to Sind at an early date, say about 4,000 B. C., through the Bolan Pass, bringing with them the Sumerian culture of their original home, which they afterwards developed upon their own lines. And secondly, they were the Dāsas or Dasyus, those swarthy, noseless, phallus-worshippers, dwelling in walled cities, whom the nomad Aryans encountered when they penetrated through the passes into the land of the Seven Rivers, and finally overcame. A third conclusion, that they were also the progenitors or relatives of the Dravidians, though it appears to the present writer to be highly probable, is still only an hypothesis.

But what is really of the greatest interest to us at the present moment, is the indebtedness of the Aryans to their earlier predecessors. It has been the fashion to attach a greatly exaggerated importance to Aryan achievements in the region of primitive culture, and this view has recently been exploited for political purposes by Herr Hitler. The claim is, indeed, as old as Nietzsche, who was never tired of exalting the "blond beast" of the Baltic. Others have spoken with religious fervour of Vedic Sanskrit as the earliest of languages, quite oblivious of the fact that the Vedas are a modern document in comparison with early Egyptian or Sumerian. Many of us, despite the warnings of philologists and anthropologists, still persist, in talking of an Aryan *race*, as though all peoples speaking an Aryan tongue belonged to the same family of nations, whereas there is, ethnologically, no connection between the Celts of Western Europe for instance, and the Aryas who descended in the third millennium B. C. into Seistan and the Punjab. In the same way, Hindus of to-day are fond of describing themselves as Aryas, despite the fact that modern research has proved that the Rajputs are Gujaras by origin, the Marathas a mixed race with Dravidian, Scythian and indigenous elements, and the Bengalis to a great extent Mongolian. Such Aryan blood as originally came into India was absorbed, centuries

ago, by the countless waves of invading hordes which followed.

The Aryans were late-comers into the cultured world which had grown up round the shores of the Mediterranean in the Chalcolithic age, and which had spread to the banks of the great rivers, the Nile, the Tigris-Euphrates and the Indus. The Aryan-speaking tribes were nomadic and primitive peoples, who, like their successors, the Goths and Huns in the third and fourth centuries A.D., quickly overcame the luxurious and decadent civilizations which they came up against, but eventually settled down, losing their nomadic habits and intermarrying and absorbing the culture of those whom they overthrew. In nearly every case it was much the same. In the Indus valley, the fierce Aryan invaders ousted the peaceful, indolent and artistic inhabitants of Mohenjo-Daro and Harappa after a series of struggles which still find echoes in the Vedic Hymns. In Greece the Hellenes overthrew the Minoan-Mycenean civilization and absorbed it. In Italy, the Italians did the same with the Etruscans. "The glory that was Greece and the grandeur that was Rome" were built upon Semitic foundations. The great Semitic empires of the Mediterranean had been flourishing for centuries when the Aryan tribes were still savages, picking up shells upon the shores of the Baltic.

Three of the great religions of the world, Judaism, Christianity, and Mahommedanism, are of Semitic origin. The discoveries at Mohenjo-Daro make us wonder whether the Semitic element in Hinduism is not its most important factor. Siva-Mahādeva is the "Great God," *par excellence,* of the Hindu Pantheon. It has long been felt that his supposed identification with the Vedic deity Rudra is unsatisfactory. It is also significant that his worship is particularly popular in Dravidian India. With him is associated the practice of Yoga, spiritual exercises of the utmost religious significance. The clue to the mystery is provided by the Indus valley seals which depict a three-headed, horned god seated in a Yogic *āsana,* and surrounded by beasts. Here then we can trace clearly the origin of Siva, the Mahāyogi, the Lord of Beasts. In the Indus valley seals may be also traced the Great Mother, the Sacred Snake, the worship of the Sacred Tree, the *Lingam* and the *Yoni*, and much of the background of primitive Buddhism, as we meet with it at Bharut and Sanchi.

Lastly, the Hindus owed to the Indus Valley folk the art of writing; Professor Langdon has shewn conclusively that the Brahmi script is derived from the Indus Valley pictographs. Further archaeological discoveries will no doubt confirm the view that the Hindu religion, and Hindu art and culture, are, like the Hindus themselves, largely non-Aryan in origin. The Aryan myth must take its place among the many exploded theories whose debris encumbered the shelves of the historian.

H. G. RAWLINSON

II

[S. V. **Venkateswara**, M. A., Principal of the Government Victoria College, Palghat, is the author of *Indian Culture Through the Ages*.—EDS.]

Prof. Rawlinson's article is interesting. He builds his conclusions and bases his hypotheses on what were once " accepted " views, views which, in the light of modern researches, prove misty as moonshine. His conclusions are certainly not " beyond doubt". The inhabitants of the Indus Valley were culturally pre-Sumerian, not Sumerian, and were thus more probably emigrants from India into Mesopotamia than immigrants into India. Nor could they be affiliated to the Dasyus of the *Ṛg-Veda* who dwelt in walled cities which were of stone, whereas the Aryan cities, like those of the Indus Valley, were built of burnt brick. The Aryan invasion of India is a myth of the nineteenth century which has clouded the vision of the historical student. It has never been proved that the Vedic Aryans migrated from the passes, through Seistan, into the land of the Seven Rivers. It can be proved that they expanded to that region from their earlier home to the north and east of the Panjab. The iconography of the Indus Valley seals can no more be proved to be non-Aryan in origin than the Vedas or the sacred thread (*upavīta*). The " blond beast " of the Baltic was the sworn enemy of bestiality, and his glory has been neither unmerited nor oversung.

I

Scholars have assumed that the Aryans came to India from the West. It is an assumption based on the supposition that Central Asia or South-Eastern Europe was the bee-hive of nations, that races speaking languages belonging to the same family should have expanded from a central home, and that ancient migrations should have been, as in historical times, to India from the West, and not from India westwards. All these positions have to be reconsidered, as the difficulties in their way are increasing with our knowledge. As accepted views die hard, it demands in the scholar both care and boldness, and a mind free from prepossessions and prejudices.

The hypothesis of a Central Asian or South-East European home was based on the assumption that there we have the dividing line between the *Śatam* (Asiatic) and *Centum* (European) groups of languages. Recent discovery of *Tokharian* to the north-east of the Panjab and of *Nasili* in Hittite Cappadocia, which are both of the *Centum* (not *Śatam*) group, has knocked the bottom out of these assumptions. The Hittites knew the Zimalia (Himalayas), and their worship of Vedic gods was probably derived from that region. Hittites called themselves *Khatti*, which corresponds to our *Kshatriya* (Pali, *Khattiyo*). On an unprejudiced view both *Centum* and *Śatam* languages could be traced to the belt of the Himalayas.

Aryans have shown a meticulous care in preserving ancient myths and traditions, and there is nothing in these to indicate a home or an earlier seat outside of India. Scholars are agreed that the earliest stratum of Aryan literature in existence is that embodied in Books II to VII of the *Ṛg-Veda*. These reveal familiarity with the Himalayan region. One of the peaks of this mountain chain (Mūjavant) in south-western Kashmir, was the home of the Soma plant, a *sine qua non* of Vedic social life and sacrificial religion. There is no reference to the Salt Range, or to salt at all, though rock-salt abounds in the Panjab. The very first mention of salt-ground (*Usha* and *Ūsha*) occurs in the texts, not of the *Ṛg-Veda*, but of the *Yajur-Veda*.

As regards the river system, the Jhelum (Vitastā) is mentioned only once, and the Rāvi (Irāvatī) plays the most prominent part, being the scene of the Battle of the Ten Kings. The Bharatas beat their foes on the Beas and Sutlej, when their priest was Visvamitra. It is interesting that, in the earliest stratum of the *Ṛg-Veda* (III. 33), the sage Vasishtha celebrates the crossing of the rivers from the eastern side, showing that the home of these Aryan forces was east of the Sutlej. When the battle was fought on the Rāvi, Vasishtha was the priest of the Bharatas (*Ṛg-Veda*. VII. 18 33; 83). Soon after, Sudas, the hero, was called away to his eastern border where he defeated his neighbours on the river Yamunā (Jumna). One hymn clearly describes Indra as Lord of the East and the conqueror of the region of the several rivers. The Ganges is mentioned in one, and a king of the Gangetic region in another passage of the earliest stratum (VI. 45. 31). The Sarasvati, between the Sutlej and the Jumna, is the most important stream of the river system reflected in the *Ṛg-Veda*. This was the heart and centre of Āryāvarta, and the habitat of the Aryans reflected in Books II to VII was the region between the Himalayas and the great Indian desert of Rājputāna. It was bounded by the upper course of the Rāvi on the west and by the Ganges on the east.

It is only in the latest chronological stratum of the *Ṛg-Veda* (Book X) that the Panjab, regarded by Max Müller as the earliest home of the Aryans in India, is disclosed clearly to the view. The rivers are enumerated (x. 75. 5) in regular order from east to west, commencing with the Ganges, and closing with the eastern Afghan rivers. But the horizon of the bards expanded beyond the lands occupied by them. In one passage (*Ṛg-Veda* v. 53.11) the Maruts are invoked from the far-off regions of Swāt, Kābul, Kurram, Gumal and Rasā as well as from the familiar region of the Indus, and of the Sarayū in the far east (Oudh). But there is no mention in the entire body of the *Ṛg-Veda* of the numerous mouths of the Indus. Clearly enough, the southward migration to Sindh was not yet an accomplished fact. The Panjab and Sindh are, indeed, so far

from being conspicuous that Prof. A. B. Keith, still a protagonist of the Aryan invasion theory, is constrained to remark as follows :—

> If, as may be the case, the Aryan invaders of India entered by the western passes of the Hindu-Kush and proceeded thence through the Panjab to the east, still that advance is not reflected in the *Ṛg-Veda.*

He might have added that it is not reflected even in the Epic and Puranic traditions, some of which are regarded, by scholars like Pargiter, as going back to pre-Vedic times.

II

The antiquities of Sindh and the Panjab have been already described and discussed in the THE ARYAN PATH (January 1930), when I showed that they are pre-Sumerian in age. A year later, Prof. Langdon announced (*J.R.A.S.*, 1931) the discovery, in the pre-Sumerian ruins at Kish, of a seal which is rectangular in shape and covered with pictographs, quite similar to the seals of the Indus Valley. Dr. Frankfort has shown that the evidence of ceramics points in the same direction. The pottery of pre-dynastic Egypt points to Sumeria, and that of the latter to Seistan and the Indus Valley. (Frankfort: *Studies in Pre-historic Pottery*, Vol. II). Verily, Vedic culture is not modern as compared to Egyptian or Sumerian. *It may now be considered as generally accepted by scholars that the antiquities of India are pre-Sumerian in date and belong to the fifth millennium* B. C.

The internal evidence of the *Ṛg-Veda* points to a *much earlier period.* The finds are of the age of bronze and copper implements, but the *Ṛg-Veda* indicates the use of bone and stone implements. I would refer for details to my article in the " Proceedings " of the fifth Oriental Conference (Lahore, 1928) on " Traces of the Stone Age in the Vedic Texts". The fighting implements *adri* and *asani* (*Ṛg-Veda* I and VI) refer to sling-stones. *Vajra* was the club of stone. *Dhishan* is the sharpened neolith (*svadhiti*). The knife commonly used for cutting the sacrificial grass was made out of the rib of the horse, and was therefore known as " parśu" or " asva-parśu ". The axe used in cutting trees and felling forests was known as " parśu " from which the *pilakku* of Babylonia and *la-brys* of Crete have alike descended.

Secondly, human figures in the finds are draped in the *Upavīta* mode of India. This mode of tying the robe is peculiar to India, and was discovered here during the later Vedic Age. The robe passes round the upper left shoulder and is tucked up after it passes under the right arm. In a later text (T. A. I. 2) of the *Yajur-Veda* we find it described in detail. The Devas and Asuras were at war. The Asuras fell upon the Deva forces in overwhelming numbers. The Devas then discovered this expedient for overcoming them. They found that sexual energy was located in the left half of the body of man. If it was localized and focused, it could be transformed

into power. This was the secret the Devas discovered. They marched into battle with an animal skin or a piece of cloth covering their left side in the manner described above. Thus were the enemy overcome. It is interesting that, while the *Ṛg-Veda* is full of references to shields and coats of mail, there is no allusion to this discovery or to the *Upavīta* custom to which it led, in the entire range of *Ṛg-Vedic* literature.

Thirdly, the details of the social picture revealed in the finds accord with the age of the later Vedic texts. The Earth Goddess appears in the finds. She finds mention for the first time in the latest book of the *Ṛg-Veda* (x, 18). There is no clear passage in the *Ṛg-Veda* showing animals associated with a God or Goddess even as vehicle (*Vāhana*). The animals which we find portrayed around the divine figure on the seal have a parallel in the four animals depicted around the central figure of a god in the *Yajur-Veda* (*T.S.* v. 3.1). The animals in the seal are the elephant, rhinoceros, crocodile, lion or tiger, and, in the text, the goat, sheep, tiger and lion.

The humped bull appears prominently in the ruins. The Vedic word for the hump is *Kakut* or *Kakubh*. It occurs in the earliest books of the *Ṛg-Veda* entirely in the sense of a mountain-peak or a prominence (*e. g.*, *Kakubh Parvatānām* in *Ṛg-Veda* IV. 19. 4). Nor is there any other word denoting the *hump* in the earliest Books (II to VII) of the *Ṛg-Veda*. The earliest reference I find to *Kakubh* as denoting the hump of the bull is in the eighth book (*Kakubhogavām*: *Ṛg-Veda* VII. 120, 21) and to *Kakut* in the same sense in the tenth Book (*Kakudmān Ṛshabhah* in *Ṛg-Veda*, X. 72; 101. 7).

The tiger appears on the seals, but that animal is conspicuous by its absence in the *Ṛg-Vedic* texts, though there are numerous references to it in the other Vedas. A *naga* figure was unearthed at Mohenjo-Daro, and Nagas are mentioned in the *Yajur-Veda*. The bronze or copper knife (*Lohitasvaditi* appears first in the *Atharva-Veda*, as do bangles and bracelets (found in the Indus Valley) as indispensable items of woman's jewellery.

It will be clear from the foregoing considerations that *the finds at Mohenjo-Daro belong to the later Vedic period and that practically the whole of the Ṛg-Vedic hymns (except perhaps the tenth and latest book) are anterior to the finds in date.* The lower limit to the age of the *Ṛg-Vedic* hymns is, therefore, the fifth millennium B.C. On the strength of the astronomical data of the *Ṛg-Veda*, I have already shown that the earlier limit of the Veda has to be pushed to about 11,000 B. C. (THE ARYAN PATH, April 1931.) The hymns, therefore, give evidence of the migrations to India and of the contact of India with foreign peoples in the period ranging from the eleventh to the fifth millennia B. C.

III

Blond or brunette, the Aryan represented a type of culture. It absorbed and assimilated whatever

was worthy and of good report, and thus preserved these elements for the benefit of posterity. There was no vandalism like that of the Goths and the Huns of later times. What was unholy but had the seeds of greatness, was purged and purified, transmuted and sublimated. What the Aryans touched, they adorned. Their syncretistic activity resulted in a cultural synthesis so well organised that every limb and joint was flesh of its flesh and bone of its bone. If their outlook was comprehensive, they also supplied a scale of values, and a purpose and direction to life. Aryans turned the search-light inwards—along the PATH which led inward to the Holy of Holies and upward to the Sublime and Most High.

S. V. VENKATESWARA

EASTERN LITERARY INFLUENCE

The philosophers of India are so many Luqmáns, only so much better for their critical faculty. They are great astronomers mapping out the skies. Great scholars like Aristotle and Plato derived their wisdom from India. Science and the Arts were obviously born here. India is the land of wisdom and experience. Her wisdom translated made Greece great and thence it travelled to other countries as well.

These are the words of a seventeenth century Hindu genius who condensed the 24,000 Sanskrit verses of Valmiki's *Ramayana* into 6,000 Persian verses without "any important omissions from the main stream of the story". Girdhar Das of Delhi was busy with his Persian translation when another genius, Tulsi Das, the famous narrator of the same epic in Hindi, was passing away. These facts are recorded in *Islamic Culture* of last October by Professor Sri Ram Sharma who "accidentally discovered," a manuscript, only three copies of which are known to be extant.

The story of this *Rama Namah* recalls the pioneering work of Akbar the Great, and his learned grandson, Dara Shukoh, who introduced the Upanishads to the Persian speaking world in the sixteenth and the seventeenth centuries. A century and a half later, the famous Anquetil Duperron translated the Upanishads from the Persian manuscripts into Latin in 1801-02. The Upanishadic ideas have been influencing the West ever since.

Of Upanishadic influence on the literary culture of the West, a good instance may be found in the Czech poet, Julius Zeyer. Dr. V. Lesny of Prague points out, in an article in the November *India and the World*, how the literary activities of Zeyer synchronised with the awakening of the West to keen appreciation of the literary marvels and glories of Sanskrit literature.

Such demonstrations of the spiritualising influence of the Upanishads on Western thought call for our heartfelt gratitude towards those who translated these spiritual treasures and made them available for distant nations.

D. G. V.

THE TRUTH ABOUT THE GITA

[Last month we published the introductory article of a series of four studies by **Dr. R. Naga Raja Sarma**. It was entitled "Indian Misrepresentations of Indian Philosophy". Below we print his second article, "The Truth about the *Gita*". In this our author continues his examination of the expositions of Sir S. Radhakrishnan and Dr. Surendranath Dasgupta from the view points of Advaita-Monism and Dvaita-Pluralism in the light of the *Bhagavad-Gita*. Next month we will publish his third—"The Philosophy of the Upanishads". —EDS.]

Of the three Prasthanas (textual totalities on which the three schools of Vedanta, Advaita, Vishishtadvaita, and Dvaita are grounded) the *Upanishads*, the *Gita* and the *Sutras*, the *Gita* has a special appeal as containing the direct teachings of Avatara—God Incarnate—communicated for the spiritual benefit of erring mankind. When Arjuna refused to obey the call of Duty and allowed himself to be overpowered by sickly sentimentality and a philosophy of inactivity, or of fighting shy of activity just when intense activity was demanded by a situation of supreme significance, Krishna had to convince him that he should do his duty as a Kshatriya, and to show him his proper place in the cosmic scheme. While the former was confined to ethical indoctrination, the latter had to range over a survey of the problems of philosophy. No critic of the *Gita* need wonder, therefore, why on the battlefield a philosophical address should have been delivered by Krishna. The philosophical disquisition was intended to show Arjuna, egocentric and awe-struck, his proper place in the cosmic scheme.

The philosophy of the *Gita* has been traditionally interpreted as a continuation and accentuation of the quintessence of the philosophy of the Upanishads. Two illustrious traditions have to be carefully studied and examined. Sankara interpreted the teachings and doctrines of the *Gita* in the light of Monism. Ramanuja and Madhva (Anandatirtha) followed the tradition of Pluralism. For purposes of this contribution I shall confine myself to the interpretation of the *Gita* by Sankara as typical of the Monistic traditions and to that by Madhva as typical of the traditions of Pluralism. My complaint is that Dr. Sir S. Radhakrishnan, the author of *Indian Philosophy* and Dr. Surendranath Dasgupta, author of *A History of Indian Philosophy*, in their anxiety to run with the hare and hunt with the hounds, have missed the genuinely preserved and transmitted traditional orientation of the teachings of the *Gita*.

Sankara firmly maintains that the doctrine of *Tattvamasi*,—Thou art That—of the fundamental and foundational oneness between the Finite and the Infinite, finds expression in the *Gita*. The first six chapters (*Shatka*) of the *Gita* deal with the finite selves, who are

counselled to abandon all activity—good and bad—which contains the powerful potentiality of the recurring cycle of births and deaths. The second six elucidate the nature of the Infinite in so far as it admits of elucidation at all. The third six deal with the affirmation of identity between the two. Sankara's position is this. The Infinite—Brahman—is the only Reality. The finite manifestation of organised and unorganised matter and spirit is all illusory, or mere appearance of Brahman. The fundamental and foundational identity between the finite and the Infinite is obscured by ignorance (*Avidya*). At the dawn of real, genuine knowledge or illumination (*Samyag-Darsana*), finiteness or finitude and all physical and psychical ills associated with it vanish. Sankara has clearly exhibited his remarkable skill in interpreting the stanzas of the *Gita* in support of his doctrine of identity between the finite and the Infinite.*

Madhva, on the contrary, maintained uncompromising opposition to Monism, and argued that the Finite and the Infinite could never be identical with one another. Difference is the law of life. The Infinite is the Supreme. The finite is under the complete sway and control of the Infinite. The Infinite is independent of all else (*Svatantra*). The finite is ever dependent on the Infinite (*Paratantra*). Both are real with the same degree of reality. The enjoyment of eternal and unalloyed or unadulterated spiritual bliss is the birthright of finite selves (*Jivas*). So long as the finite selves are caught up in the cycle of births and deaths, their birthright is denied to them. If they earn the Grace of Deity by undergoing the requisite, prescribed spiritual discipline, they can enjoy their birthright. Madhva has singled out highly significant stanzas from the *Gita* which proclaim the difference between the finite and the Infinite.† The central doctrine of the *Gita* according to Madhva is difference between the finite and Infinite. The finite selves have lost their way and are groping in the dark. By leading a life of devotional contemplation on the greatness and majesty of the Supreme and a life of disinterested service to his fellowmen, a genuine aspirant may secure permanent freedom from the recurring cycle of births and deaths.

II

The external reality is the environment in which the lot of individuals is cast. The origin, evolution, and destruction of the cosmos of matter and spirit are described. Earth, Water, Fire, Air, Space, are the constituents. The microcosm is a miniature copy of the macrocosm. Caste distinctions with corresponding duties attached to them emanate from Deity‡ According to Sankara the

* *Vide, Gita,* ii, 72 ; viii, 3 ; vi, 29–32 ; xiii, 2. Other stanzas conveying more or less pointedly the doctrine of Monism may be easily found.

† *Vide, Gita,* ii, 12 ; iii, 23 ; iv, 8 ; v. 29 ; vii, 16 ; ix, 34 ; xv, 16-17. Other stanzas of identical and similar import will readily suggest themselves to students of the *Gita.*

‡ *Vide, Gita,* vii, 4 ; xiii, 26 ; iv, 13.

external reality is mere appearance. It has no better status than an illusion. The appearance is due to an erroneous ascription of the attributes of the real to the unreal and of those of the unreal to the real, and to an erroneous identification of the real and the unreal with one another (*Adhyasa*).

To Madhva, the external reality is as real as the Supreme. Man has no control over the environment which is external reality. The environment is made by *Purusha*-Deity in conjunction with *Prakriti*-Nature for the benefit of man. The world is not illusory appearance. It is stubbornly real. It is the theatre in which individuals play their parts and disappear from view. Class and caste distinctions and the duties relating to them are all real.

III

What is the goal of man's spiritual endeavour according to the *Gita*? What is the conception of Moksha? Sankara admirably sums up the message of the *Gita* thus :—

Asya-sastrasya-samkshepatah–prayojanam-param–nisreyasam–sahetukasyasamsarasya—atyanta—uparamalakshanam–taccha—sarvakarmasanyasapoorvakat–atmajnyana –nishtaroopat–dharmat-bhavati.—

The goal of man's spiritual endeavour is residueless riddance of the ills of existence and of the transmigratory cycle. This freedom from the transmigratory cycle is secured by knowledge of the Oneness of Atman and by the equally important abandonment of all activity and attachment to the illusory values of existence.

In a brilliant discussion on the central doctrine of the *Gita* contained in the stanza "sarvadharmanparityajya" (xviii, 67). Sankara reiterates his views with remarkable force and emphasis. His commentary is :—

"Avidvad-vishayam-karma-vid-vadvishaya—sarvakarma—sanyasapurvika–jnyananishta."

Activity has a fascination for and binds the ignorant. The enlightened take their bold, firm stand on knowledge of the Oneness of Atman and abandonment of all actions and programmes.

Sankara does not ask us to lie as idle and actionless as a stone, and hence modern attacks on Sankara emanate from sheer ignorance. Realisation that the world-order, world-values, and world-transactions are confined to the realm of illusion engendered by ignorance of the basic oneness of existence, and pursuit of a programme that will enable one to realise that oneness, are the essential elements of the message of the *Gita* as interpreted by Sankara.

To Madhva the world is real. Programmes secular and spiritual are real. Duties relating to this or that station in which one may find oneself are to be discharged in the firm belief and conviction that the Supreme Lord makes each and every individual an instrument for the working out of His Will and Plan.

Svadharmenaiva — Bhagavadaradhanasyaiva-kartavyatvam–tad–jnanadeva-mokshah . . . (*Gita Tatparya.*)

Worshipping the Lord is the only Supreme Duty of Aspirants. That worship is best achieved by the performance of one's less supreme duties secular and spiritual in respect of a station. Liberation is possible only from a right knowledge of the Lord.

In the discharging of the said duties, contact with others and conflicts with others' interests, are inevitable. If one would realise that one is just made an instrument for the working out of the plan of the Supreme Lord the conflicts would vanish. Moksha or final release is freedom from the transmigratory cycle and realisation of one's inherent bliss, ever in the service of the Lord and His creatures. Both the Acharyas have admitted that countless lives or rebirths would be necessary before attainment of final freedom from the chain of births and deaths.

IV

The message of the *Gita* must be interpreted in reference to the conditions and circumstances that elicited it. Reference to other factors is irrelevant. When confronted with a supremely significant crisis in life Arjuna developed a sickly sentimentality and turned faint of heart. He had developed fear on the one hand and on the other hand ego-importance —arrogance—to the extent of believing that if he refused to fight peace would reign. To Arjuna's conceit a death blow had to be administered. Exhibiting before him an abstract categorical imperative like a copy-book maxim would not make him do his duty. His place in the scheme of things had to be made clear to him. The Lord made him act and do his duty by making him realise his place in the cosmic scheme.

If one desires Sankara's interpretation of the message of the *Gita*, it will be easy for him to find its essentials. Arjuna failed to realise that his duties had to be done as long as he continued to live in a realm of ignorance-ridden values. When ultimately he realised this he agreed to fight. If one is to interpret Arjuna's initial hesitancy to fight and subsequent readiness for participation in the Mahabharata War, in the light of Madhva's commentary on the *Gita*, one has to explain that Arjuna shrank from doing his duty at first, on account of his entertaining in his mind sickly sentimentality and moral sophistry, and later discharged his duty as a Kshatriya when the Lord taught him the doctrine of the dynamism of duty and indicated his own humble place in the cosmic scheme. If a cock refused to crow, the dawn would not be delayed. If Arjuna refused to fight, arrogating to himself the right to regulate cosmic affairs, the Mahabharata War was not to be abandoned. Arjuna later realised that he was merely an instrument in the hands of Krishna and agreed to do his duty at the Lord's bidding.

The synergy of duty and faith in divine guidance is the quintessence of the *Gita*. Modern civilised man thinks that he has done this and that. He prides himself on this discovery and that achievement. He glories in having vanquished his enemies. An unmitigated glorification of the deeds of man is the way to moral and spiritual damnation. The fifteenth chapter of the *Gita* makes this matter perfectly clear. A rational, responsible individual is called upon to

realise that he is just an instrument in the hands of Divine Law for the working out of its will. With the realisation of this truth an individual should discharge his duties secular and spiritual. He should help others to realise their instrumentality and do their duties. Glorification of the deeds of arrogant, power-intoxicated man must cease. Glorification of the works of God must commence. Secular and spiritual duties should be discharged with clear awareness that individuals are instruments for the working out of the Lord's plan and that their thoughts and actions are under the censorship of the Immanent Lord.

V

According to the author of *Indian Philosophy*, "the *Gita* asserts the truth of advaita or non-dualism". (Vol. I, p. 537). If it does, the doctrine of *Adhyasa* (Superimposition) must be found in it. But the author is emphatic that "This theory is not found in the *Gita*, however much it may be implied by it." (Vol. I, p. 539). Again when he observes, "there is no need to subordinate it (Karma) to the method of wisdom as Sankara does," (Vol. I, p. 572); when he dogmatises to the effect that "even Sankara's non-dualism admits *real* [italics mine] changes in the world". . (Vol. I, p. 548); when he blows hot and cold in the same breath and now accuses Sankara of not being "faithful to the intention of the author of the Gita" (Vol. I, p. 549) and now patronisingly judges that it would be easy for Sankara "to press all these passages into the service of his non-dualism," (Vol. I, p. 550); and above all when he utters the conventional lie of philosophic civilisation that "absolute monism is therefore the completion of the dualism" (Vol. I, p. 565) and proclaims in an atmosphere of sensational discovery that "the Yoga-sastra of the Gita is rooted in Brahmavidya" (Vol. I, p. 532)—it is obvious that (in other contexts as well), the traditional orientation is absent from *Indian Philosophy*.

The author of the *History of Indian Philosophy* completely throws Sankara overboard. "The view taken in the present exposition of the *Gita* philosophy is diametrically opposite to that of Sankara," is his emphatic declaration. (*A History of Indian Philosophy*, II, p. 438). "The *Gita* is neither a practical guide-book of moral efforts, nor a philosophical treatise." (II, p. 501). "The main purport of the *Gita* view of God seems to be that ultimately there is no responsibility for good or evil . . . " (II, p. 528). "The *Gita*, therefore, is not to be looked upon as a properly schemed system of philosophy, but as a manual of right conduct . . . " (II, p. 534). These estimates are sufficient to convince one that genuine Indian orientation is totally abstracted from the *History*.

VI

The *Gita* is a systematic philosophical construction as well as an ethical code or a code of morality. Arjuna's initial hesitation and final readiness for the fight constitute

the key to an interpretation of the message of the *Gita*. Sankara's clarion call to exalt wisdom—Samyagdarsana-Brahmajnyana—as the values of the world are all error-ridden, must arouse even the heaviest of moral and spiritual sleepers. Madhva's insistence on application to one's duty in a spirit of dedication of all activity to the Lord and to the service of the Lord's creatures is bound to awaken from moral stupor and spiritual slumber those who are responsive. Man must abandon or repudiate the attitude of the cock that refuses to crow with a view to delaying or denying the onset of dawn.* The texts cited proclaim the truth that Prakriti, Svabhava, Karma would drive individuals along channels of conduct dug in the expanse of space and time by the Lord. Arrogating to oneself powers and privileges, rights and responsibilities which are not one's own is the root of all moral evil. No violence is done to the freedom of the will if one acts in the belief that one is only an instrument in the hands of the Lord. Unless modern man decides in favour of the moral ideal of *Daivi Sampat* (Divine Life or Existence), he can never find abiding spiritual bliss. The secular and spiritual programmes which the modern man at present hotly pursues point to a totally different ideal, indicated by *Asuri-Sampat* (Demoniacal Life or Existence). Exaggerated glorification of the deeds of man must end in moral catastrophe. The deeds of the Lord must be glorified. Dedication of even the innermost thoughts and feelings, of cognitions, emotions, and volitions to the Lord, and the discharge of duty in that spirit of dedication and of willing service to the Lord's creatures are the central doctrines of the *Gita* according to the traditionally transmitted truths of the Vedanta.

R. Naga Raja Sarma

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* *Vide, Gita,* iii, 33 ; xviii, 59–60 ; xi, 34.

NEW BOOKS AND OLD

CIVILIZATION TO-DAY AND YESTERDAY*

[**Dr. Kalidas Nag, M. A., D. Litt.** (**Paris**) is the Editor of *India and The World* and head of "The Indian Bureau" at Calcutta. In the following able review he contrasts the failure of a modern who is caught up in the maelstrom of the "New Barbarism" and the success of another who reveals the value of the old-world ideal of "Self, the criterion of Supreme Values.—EDS.]

There is so much of random talk, incoherent writing and vulgar propaganda with regard to civilization that we almost feel provoked to generalize that the less civilized a nation is the more it talks about civilization. From that point of view it appears as another name for a psychic neurosis called *megalomania.* Plato and Tacitus, Bacon and Sir Thomas More seldom flattered their nations, and they have immortalised themselves by leaving to posterity rare documents of human observation. In *The Republic*, *The City of God*, *The New Atlantis*, and *Utopia*, they have furnished historical and cultural data of rare value without bothering about any cult, brand or caste of specialized civilization. With the Industrial Revolution, western man discovered the publicity value of national civilization, and this came soon to be an academic stunt. François Guizot (1787-1874) was composing the first formal treatise on the subject *Histoire de la Civilization en Europe et en France,* when Hegel was developing his *Philosophy of History* just over a century ago. The English historian Henry Thomas Buckle (1821-1862) and his colleagues went on developing further the thesis, till the eminent scientist Alfred Russel Wallace (1822-1913) complacently generalized on *The Wonderful Century*—a very *naïve* apotheosis of the fateful nineteenth century, mother of so much evil and so little good in this century of ours.

Meanwhile, the New World cut asunder its political ties with Europe, and started a new career of its own. The violent assertion of national rights in Europe, instead of developing, as it should, tolerance and sympathy for other nations, led to a savage race in Imperialistic aggression and to an outrageous exploitation of the non-European nations of Africa and Asia, from Turkey and Persia to India and China, stopping only with the sobering blow from Japan in 1905. The resultant clash of interests between the Orient and the Occident contributed to an insipid and interested debate on the "East and West" relations,

* *Civilizing Ourselves*: Intellectual Maturity in the Modern World. By Everett Dean Martin. (W. W. Norton and Co., Inc., New York. $ 3.)
For To-day: Modern Thoughts secured on the Fame of Marcus Aurelius. By Archibald Weir, M. A. (Basil Blackwood, Oxford. 8s. 6d.)

camouflaging the injustices, and other abnormalities of the Occident and exaggerating the weaknesses and aberrations of the Orient. Thus the *inferiority* of Eastern, as against the *superiority* of Western civilization, came to be preached as an axiomatic truth, doing as much violence to sanity as to history. For the East and the West have seldom been isolated completely and the cultural problems of both appear to-day as strikingly similar as they should be, guided as they are by universal laws of socio-economic Sciences. Intensive researches of Ernest Renan, Count Gobineau, Gaston Maspéro, Flinders Petrie, Max Müller and others, brought a new interpretation of *Oriental culture* to the West, which began to feel for the first time somewhat sceptical about the dogmas of Western infallibility and Eastern inferiority. Still, for the overwhelming majority, ill-informed and miseducated by the party pamphlets pouring out from the Western publishing world, the modern man has little to learn from, and good deal to avoid, in the culture of the Orient,—which however happens to be the cradle of human races and religions, anticipating by centuries many of the so-called discoveries of the Occident. So much so that the American author of *Civilizing Ourselves* under review, innocently indulges in such sweeping generalizations as the following:—

> Our culture is secular. Mediaeval culture was sacred. A sacred culture can get along with psychological adolescence since it is organized to express precisely the psychic attitudes of half-grown-up people . . . All previous civilizations, with the possible exception of that of Athens in the Periclean Age, and that of China at the time of Confucius, have required of people only certain docile attitudes.

This is only a tiny sample of the mature thinking of this *naïve* American author, who is out to prove that "Civilization in the past has seldom demanded that people grow up mentally" (Chapter I), and that psychological maturity is the prize reserved only for our twentieth century species! How this champion of the New World civilization could then end his book with the chapter entitled "The New Barbarism," we find it difficult to understand!

> Think of the disclosures of the Seabury investigation of the government of New York in 1932. Think of Bill Thompson and Al Capone in Chicago. Think of Indiana under the Ku Klux Klan government.... Think of the shame and horror of the whole nation when within the last year there was perpetrated the most infamous kidnapping outrage in American history. Think of the official failure and the appeal to the underworld for the return of the Lindbergh child ....

We appreciate the candour of many such confessions of the author, who is ever striving to attain intellectual maturity and moral equilibrium. But neither psychology nor history being his strong point, Mr. Martin fails either to realise himself, or to explain to his American readers, that there must be something wrong in the modern man's pretension to maturity of *thinking*, not to speak of honesty of *dealing* and charity of *being*—qualities which certainly

are not monopolies of modern individuals or communities. At heart the writer is a reformer and for purposes of *vulgarisation* has condensed some valuable information about social progress, scientific advancement and civic amenities to the credit of modern civilization. But he has not succeeded in convincing us of the old world, with a few millennia of historical experiences, that with the political aggrandisement or economic exploitation and resultant material comforts and glamour hedging round human existence of to-day, the *intellectual* or, for that matter, *moral* life of modern humanity has shown that amount of improvement which we would be so glad to associate with modernism. Even with their increased equipment and power modern men and women are less happy, and the modern state and society less stable and equitable, than formerly. The weight of Armaments is crushing creative life out of every so-called " great nation," and " Love thy neighbour " as a principle of social existence has been replaced by " Rule thy neighbour," as the author has himself admitted. Thus democracy is proving fast to be a failure and the dread of a chaotic Dictatorship (unredeemed by the Nietzschean vision of the Superman) is haunting the spirit of the author at the close of the volume, which is very symptomatic of the uncertainties convulsing modern mind. To be born with an inherited faith in Progress as an ever " marching forward," and to grow old to see every day the crumbling of faith in Progress, in Justice, in Humanity, is indeed pathetic. How to save modern man from this progressive disintegration of his moral personality ?

These fundamental problems of modern man have been brilliantly tackled by a distinguished Oxford philosopher, Mr. Archibald Weir, who, apparently preoccupied with eternal problems like *Self, Our Single Life, Light: A Philosophy of Consciousness*, etc., still names his profound study: *For To-day.* This topical directness and healthy altruism relieve the tension of his metaphysical lapses or trances which provoked the shrewd critic of the *Times Literary Supplement* to remark :—

> The fact that his book is not very easy to read does not mean that it is not well worth reading. His thought has mystical affinities but vital equilibrium is worth more to him than any kind of penetration that must be forced. His ideal is Manhood . . .

With rare historical intuition Mr. Weir plunges into the mystic past, not with the obsession of an antiquarian but with the agonizing search of an ultra-modern spirit for spiritual equilibrium and serenity, without which progress seems meaningless and modernism a mockery. The centre of that equilibrium, as the author has discovered, is neither State nor Society, however great and fascinating,—but *Self*, the criterion of supreme *values.*

The Greek text entitled " To Himself" is popularly known as the Meditations of Marcus Aurelius, an anthology of ancient wisdom, attributed to the Philosopher-Emperor

Aurelius who guided the destinies of the Roman Empire embracing three continents between 161–180 A.D. The historicity of the author or group of authors of the *Meditations*, printed first by Xylander in 1558, may be a matter for dispute. But what is crystal clear is the fact that the ancient thinkers, as represented by the text and in the brilliant commentary of Mr. Weir, were not only far above the limitations of the ancient world, but were soaring in the region of eternity far above the storm clouds of space-time complexes. The basic problems of *modern* man must be the same as those of man of all ages because *Self*, the basis of human evolution, is a spiritual constant, and *Order*, a Cosmic equilibrium, is a thing sought after by all beings in different ways and by diverse names.

> The main feature of the world in which self has need of thought and wisdom is the presence of other beings biologically related to one another and to self's body . . social co-operation is the leading ordinance imposed on humans.

The author is modern enough to realise that—

> The world has grown so big that it can only subsist by well-planned order. And every day democracy gives demonstrations that it is too vicious to plan, and too stupid to preserve the order it inherited.

Thus, according to the writer, everything of the *inherited* order is not bad because it comes of the Past; so everything that is *acquired* in the Present is not good because it is modern. This is not only sound philosophy but good history, which knows no frontiers of cults or colours or nationalities, but is the faithful record of the ups and downs in human life *as a whole*. This fine *sense of totality* adds a halo, as it were, round the many plastic projections of human problems by the author, who, like a classical sculptor, suggests more movement by the apparently static calm than the hustle of most of our modern artists. From the sordid self-advertisement of modernism he looks up to the archetypal beings of all ages and climes, whom he significantly calls "authentic leaders" and who are "visited by authoritative monitions enlarging the scope of life far beyond the limit of material needs. . . rising to a view of man's horizon".

Here time ceases to be a barrier for it loses in eternity the keynote of the symphony of history. Hence Mr. Weir writes:—

> For that matter we may wait on the Edicts of Asoka for encouragement in the *ascent to manhood*. When once the bond of modernism has been established there is no limit to the range of our communion with those who have well nigh overcome all want of finish in humans. (*Italics ours*).

In the most remarkable chapter entitled "The Inward Search," of rare Oriental flavour, Mr. Weir again writes:—

> The condition for this *glimpse of the divine* is to withdraw from the insufficiencies that ever irk human existence. Saints and sages have in all ages striven to comply with this condition, were they emperors like Asoka and Marcus Aurelius or destitute hermits in the desert.

From the desert wastes of Asia and the forests of India have come flashes of intuition and sparks of Reality that are eternal treasures of human civilization. The "forest books" *Aranyakas* and *Upanishads* have evolved a science of Self (*Atma-vidyā*) which flowered into a philosophy of altruism, *Maitrī* of Gautama Buddha as early as the sixth century B. C.

The logical corollary to that was the universal progress of *Kalyāna* (well-being) worked out through Government machinery for the first time in history by Emperor Asoka, four centuries before Marcus Aurelius.

"All activity of my Self exists in trust for the sake of others." These profound words from the Girnar Rock Edict of Asoka have been very appropriately quoted by Mr. Weir in his final chapter on "Humility". He is the first British philosopher, after Mr. H. G. Wells, to pay a fitting tribute to this Indian pioneer of human progress. We hope that Mr. Weir will find time to study the sublime paradoxes of *Atman* (Self) of the Upanishadic age and *Anatta* (No-self) of Buddhism, and work out a new synthesis of philosophy of consciousness in the East and West. He may understand then how Asoka the powerful Emperor of India humbly sent his mission of fraternity to the Hellenic enemy countries of Syria and Macedon. He may even go further back and probably guess how Zeno (340–260 B. C.), the father of Stoicism, could echo the philosophy of the Upanishads by saying that "God is the soul of the world and that man's supreme good consists in living in accordance with the perfect life of the universe." This spiritual contact between Greece and India may have been before Alexander's meeting the Indian Gymnosophists and long before Marcus Aurelius (in his apocryphal literary incarnation!) imported the Self cult from the Orient into the Occident possibly through Mithraism, Manichaeism and other Oriental faiths and cults sweeping the later Roman Empire. Truth defies geographical and anthropological limitations and pretensions. Modern civilization is dangerously near sacrificing our Soul in order to gain (?) the world! The warnings of Asoka and Jesus have been nobly voiced by Marcus Aurelius and his profound commentator Mr. Weir, who deserves the special gratitude of the moderns for having saved them from the fatal self-complacency of Modernism.

KALIDAS NAG

Modern Man in Search of a Soul. By C. G. JUNG. (Kegan Paul, Trench Trubner & Co., London. 10*s.* 6*d.*)

In this book which consists mostly of popular lectures on psychological subjects, Dr. Jung among other things clearly points out in what respects his own system of Analytical Psychology differs from Freud's Psychoanalysis and Adler's Individual Psychology. Freud and Adler overemphasize the pathological aspect of life and interpret man too exclusively in the light of his defects. Both of them are one-sided. Their systems are really psychologies without the psyche and are suited only to people who have no spiritual needs or aspirations. Dr. Jung says :—

> I do not doubt that the natural instincts or drives are forces of propulsion in human life, whether we call them sexuality or the will to power ; but I also do not doubt that these instincts come into collision with the spirit, for they are continually colliding with something, and why should not this something be called spirit?

It is a relief to turn from the extravagant claims and repulsive assertions of psychoanalysts to the sane and balanced utterances of Dr. Jung, based on his wide experience as a psychiatrist. Dr. Jung states his views with great caution and moderation. He knows that he is dealing with a very complex mass of materials which have not yet been reduced to order :—

> It is in applied psychology, if anywhere, that to-day we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation.

Accordingly he keeps his mind open. He pays attention not only to other aspects of the question on hand but also to the bearing of the other questions of human life on this question. In these days of minute specialisation what we sorely need is *integral thinking*. And integral thinking is just what is most characteristic of Dr. Jung's book. His outlook is not confined to the four walls of his consulting room, nor is the psyche that he is in search of the psyche only of the neurotic patients who come to consult him. He takes into account all the different manifestations of the human psyche at different levels—in literature, in art, in science, in religion, as well as in dreams and fantasies. To him the unconscious is not a demon or a monster, but a perfectly natural existence, like the shadow cast by an object. Freud and his followers have no doubt done a great service by drawing our attention to the shadow-side of the human soul—its unsuspected hollows and its heaps of putrid matter hidden away in the dark corners. But after all, as Dr. Jung says, the essential thing is not the shadow, but the body which casts the shadow. Moreover, to change our figure, if the conscious self is like a spectrum of colours, why should we take into account only the infra-red rays at one end of it and ignore the ultra-violet rays at the other end ? Man has no doubt inheritances from the brute, but in spite of all his lapses he is evidently crawling up towards God. A genius in literature or art is not simply one who has dived deep into the pool of primitive desires but one who has soared high and brought the fire of heaven to the earth. His source of strength is not what humanity has been, but what it is going to be.

To a Hindu reader Dr. Jung's book is welcome not only on account of its sane and integral thinking, and its faith in the adventure of the spirit, but also on account of its approximation at various points to the traditional thought of his own country. The author's concept of the collective unconscious and his idea that a person's unconscious is not confined to the experiences of a single life but goes beyond to the experiences of the race are akin to the Hindu conceptions of *Karma* and *Samsara*. And his doctrine of psychological types and the stages of life has its obvious affinities with the philosophical justifications of the Hindu system of *Varna* and *Asrama*.

The modern man has to combine the knowledge of the West with the wis-

dom of the East. It will not do for him, either in the West or in the East, to repeat mechanically the old formulas in religion. The West has emphasized the study of Nature and the East the intuitions of the Spirit. The human soul being linked to both Nature and Spirit can afford to neglect neither. Dr. Jung says :—

> When the primitive world disintegrated into spirit and nature, the West rescued nature for itself. It was prone to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the contrary, took mind for its own, and by explaining away matter as mere illusion (Maya), continued to dream in Asiatic filth and misery. But since there is only *one* earth and *one* mankind, East and West cannot rend humanity into two different halves. Psychic reality exists in its original oneness, and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche.

D. S. SARMA

The Great Illusion, 1933. By SIR NORMAN ANGELL (W. Heinemann, Ltd., London.)

Sir Norman Angell's famous pamphlet, published and republished before the war, enjoyed the wrong kind of success; everyone had heard of it, many claimed to agree with it, and very few really understood its purpose. He has been driven countless times to deny that he said "war was impossible," when he had believed and said that war was, though not inevitable, extremely probable. A less crude understanding was to read his thesis as no more than "War does not pay". The author does indeed argue, as a matter of commonsense, that the cost of any war is sure to exceed the return from it. But his argument goes much further than that. What he really says is that the policies, which have in the past made war inevitable, do not pay, and could not pay, even if victory in war cost nothing. That is the point and paradox of the book. He argues that annexation of territory does not really enrich the nationals of the annexing power; that an indemnity is more damaging to receive than to pay; that the world's trade has grown so interdependent that a country, which destroys its rival's trade, simply dislocates its own. But because newspapers and politicians and electors do not realise the economic futility of imperialism, they continue, he says, to speak and act in its terms, while they deplore its consequences. They risk everything for a prize which is not worth having at all.

Sir Norman Angell can fairly claim that the events of the last twenty years have borne out his judgment. The policies which led up to the war—whoever may be held responsible for them—have brought misfortune on everyone alike. They have benefited no one since. Englishmen are no better off for the annexation of the German Colonies in Africa; the payment of reparations has done more harm to the Allies than to Germany; and as for the destruction of a rival trade system—the biggest step taken along that road was the partition of the Austrian Empire, and it was the consequent, if long-delayed, collapse of the Austrian National Bank which precipitated the miseries of the last two years.

The new matter in *The Great Illusion, 1933,* is a preface of 80 pages, in which the relevance of the original treatise to present problems is discussed and upheld; and a batch of notes on specific points, of which the most interesting discusses the Japanese adventure in Manchuria, which will, in the author's opinion, turn out to be of very little value to Japan. The middle part of the book is substantially the original *Great Illusion,* with some chapters actually repeated verbatim.

One may ask with wonder how it is that nations still tread the wrong path when history and Sir Norman have conspired to show them the right one. Perhaps one may look for the loophole in the chapter headed "But some profit by war". It may be true, as the

author says, that, in any nation, the section which profits directly by war—armament makers, for instance—is very small. But the sections which profit—at the expense of their fellow countrymen, often, as well as of foreign rivals—by the policies which lead to war may be considerable, both in size and in influence; and governments, whether democratic or autocratic, dominated by sectional interests, may consciously though not avowedly follow sectional policies. The crude and bellicose nationalism, which is spreading in Europe to-day, brings with it the imminent danger of war. But it may not be wholly without a countervailing advantage, if it makes each nation more of a unit than heretofore. International co-operation is only stable if it rests on national solidarity.

PATRICK MONKHOUSE

Dante's Inferno: With a translation into English Triple Rhyme. By LAURENCE BINYON. (Macmillan and Co., London. 7*s.* 6*d.*)

It is safe to say that Dante's great poem has never yet been translated really successfully into English. The cause lies both in Dante himself and in the language which he used. For although Dante's style, as Mr. T. S. Eliot has pointed out in a recent essay, was alike simple and European, it had a strength, intensiveness, and actuality which no translator, who is not also a creator of genius, could hope to reproduce. Moreover Dante was able almost to create his language through the abundance of elisions which were possible where so many words ended in a vowel. And by this means he was able to combine a subtle fluidity with a strength and concrete directness which no other poet has equalled.

In the same way he rendered his abnormal vision in terms of normal fact, actualising the imaginary so that it seemed as real to men as walking across the street, and yet without ever reducing the sublime to the commonplace. For within the solid substance of his power there burns such a fire of passion, even if it be sometimes of partisan passion, that the reality of what he writes is never in doubt. To transfer this quality of reality to an English translation is immensely difficult. And on the whole perhaps the prose translators, and notably John Carlyle, have succeeded better than the versifiers. For they at least have not been tempted to sacrifice Dante's rock-like substance to elegancies of style. On the other hand the prose translator inevitably inclines to greater literality than the versifier, with the result that the spiritual actuality of the original becomes an uninspired matter-of-factness. An unimaginative accuracy was the fault, too, of Cary's blank-verse rendering and in any case blank-verse could not by its nature suggest the music of Dante's *terza rima.*

It is the virtue of Mr. Binyon's rendering of the "Inferno" that he has boldly rhymed as the Italian does. His aim, too, has been to produce what could be read with pleasure as an English poem, while keeping as close to the original as possible. He has not therefore sacrificed the spirit of the original to the letter, and the grace of his own work as a poet is a sufficient guarantee that his translation from a literary point of view will be a sensitive one. And such, indeed, it is. It moves with a felicitous suavity from first line to last. Yet a lack of inner force, of the ruthless intensity of genius, disqualifies him from ever really communicating the essential quality of Dante. His rendering is probably as concise as English and the craft of a cultivated man of letters will allow. But it lacks the stark inevitability of the original, and for this defect no adroitness can compensate. And because the reality of passion actualised in words is lacking, the limits of the theology to which Dante subscribed and the sadism he often indulged at the expense of sinners or

heretics are at times unpleasantly exposed, despite the veil of allegory. But if Mr. Binyon's rendering has more literary charm in it than strength and compulsion, it is very readable and combines grace with fidelity to the original more successfully perhaps than any of its predecessors.

HUGH I'A. FAUSSET

Self-Restraint Versus Self-Indulgence. By M. K. GANDHI. (Navajivan Karyalaya, Gandhi Road, Ahmedabad. Re. 1)

The quality of the relation that exists between men and women constitutes, together with the quality of religion, the touchstone of any and every civilization. In this frank booklet Mr. Gandhi comes to close quarters with the modern problem of this relationship, drawing his facts and illustrations mainly from France and India. In regard to France Mr. Gandhi makes copious quotations from M. Paul Bureau's "D' Indiscipline des moeurs," which shew French society as the victim of a passion, powerful in itself, and overwhelmingly powerful for evil when depraved by a false and futile ethic and when blown up into a condition of fever by a vast commercialised exploitation of what is called sex-appeal. Popular novels, theatres, cinemas have, in a world that has only lately learnt to read, created a kind of underworld, an artificial mental life of unregulated sexual imagination. If the picture of France is true it shews one vice as the root of a great national decay. In regard to India Mr. Gandhi has scathing criticisms to make. "We are offspring in many cases of child marriages." "If we are not to remain mentally and physically weak ... we must conserve and add to the vital energy we are daily dissipating." "We sing hymns of praise and thanksgiving to God when a child is born of a boy father and a girl mother. Could anything be more dreadful." "The tuition that is needed ... is not that of indulgence with artificial means, but complete restraint."

Mr. Gandhi is in energetic and absolute opposition to all methods of birth-control save the method of moral restraint. As a remedy for a deeply infected condition of licence he offers Brahmacharya, that is, a religious self-control which secures complete abstinence, both of deed and thought, whether in the married state or not. The only breach of this abstinence that is allowed is for the strict purpose of propagating the race. "The law of Nature is that Brahmacharya may be broken only when the husband and wife feel a desire for progeny." If this should depopulate the world "that is none of our business." It is God's.

With this extreme form of asceticism many moral thinkers in the West find it hard to agree. The Pope agrees in condemning all control of birth save by moral restraint, but he adds that the marital relation has a secondary purpose of mutual love as well as the primary purpose of procreation. The Bishops of the Anglican Communion also recognise this secondary purpose. Further they decide that there are conditions which may righteously allow other methods than those of moral restraint, although these latter when possible are far better. This opinion finds support in a recent book* by a religious and highly experienced London Magistrate who fears the decay of the race through the reckless breeding of children, often mentally deficient or weakly or ill-nurtured. But Mr. Gandhi's prophetic earnestness in warning against the danger of new devices and the appalling effects of licence on national welfare appears to be amply supported by a new scientific book† which seeks to shew throughout human history the close connection between strict regulation of sexual life and any kind of cultural or national

* *Marriage, Children and God.* Claud Mullins (George, Allen & Unwin, Ltd.)

† *Sexual Regulation and Human Behaviour.* J. D. Unwin (Williams & Norgate. 7*s.* 6*d.*)

progress.

There we must leave this great problem, but with a final appreciation of Mr. Gandhi's courage and sympathy. His correspondents are a great company, some idly babbling of sexual freedom, most exhibiting a sincere desire to find the right way out of distressing moral perplexities and a most touching confidence in the goodness and wisdom of their great counsellor. Mr. Gandhi's last words are contained in the later Prefaces, and of these wise practical words there is not one which does not deserve the cordial support of every man who cares for his kind, and who sees the value to self-control of "some kind of absorbing service requiring the concentration of mind, soul and body".

G. E. NEWSOM

Hosanna! By BERNARD NEWMAN. (Denis Archer, London. 7*s.* 6*d.*)

We have never before seen, and hope never to see again, on the title page of any book a recommendation placed before the author's name. "*Hosanna!* The Remarkable Novel by Bernard Newman." And the publishers on the book-jacket claim that the end of the story "holds a message for to-day that will be the subject of burning controversy up and down the country, more intense than was caused by *The Brook Kerith* or *When It Was Dark*". The publishers are optimistic! *The Brook Kerith* won its place in literature by the imagination and power of its author. *When It Was Dark* created a momentary stir, mainly because the Bishop of London recommended it publicly, and, some thirty years ago, the Bishop of London had great influence over a large section of the youth of his country. But why not mention also *The Master Christian* and *Barabbas*, by Marie Corelli, which enjoyed enormous popularity and created quite sufficient controversy?

Hosanna essays an impossible task —to portray history as it might have been *if* Jesus had yielded to the persuasions of a party of Nationalistic Jews, the Zealots, and allowed himself to be made in reality their king, becoming their accredited leader. Now the historic evidence of the life of Jesus is slight, and it might be legitimate for an author to imagine Jesus as a political leader rather than a spiritual one —in which case he must throw overboard much of the Gospel narratives. But it would seem that Mr. Newman does not question the main facts of the Gospel story. Miracles and the Temptation in the Wilderness are admitted, and it is after his conquering the powers of evil, that we are asked to imagine Jesus as yielding against his better judgment and with misgivings to the persuasions of the Zealots.

If the story had been written of a man of great possibilities, but with some hidden inherent weakness, such as the Greeks delighted to portray, it would have been credible and interesting. As it is, the story carries one on, and the Jewish background is well done. But to take the figure of Jesus and deliberately imagine him making a choice which he never made and which we understand the author does not contemplate that he made—is in our opinion useless and illegitimate speculation.

There may be, however, some difference of opinion as to this, but surely there can be none in saying that Mr. Newman should have known better than put into his hero's mouth the following :—

"Oh, it might have been! Ah, Mary, that is the saddest phrase in the world—'it might have been!'"

Shades of Whittier, Maud Muller and her Judge!

If we were to permit ourselves to speculate, we might wonder how far in the writing of this book Mr. Newman has been influenced by a study of Gandhiji. But we must not, lest we should be guilty of phantasy, which is at the opposite pole from true imagination, and is profitless.

T. L. C.

Krishnamurti. By CARLO SUARÈS. (Les Éditions Adyar, Paris.)

As a Marathi Theosophical magazine has quite recently put it, Mr. J. Krishnamurti has for some years been a person of international fame, and it is natural that even a strictly neutral man in the street in India should feel some interest in one more book on this interesting young man. M. Suarès writes as a disciple, one might say, an adorer. Krishnamurti is for him *the* Teacher, the teaching is for him *the* message the world has been yearning for. And it is this message, that is elaborated in the book. And what is this message that is to free suffering humanity from its numerous ills? It is, that "the fundamental contradictions of all civilizations" are "built upon the illusion of the 'I'." Man must free himself "from the 'I' and its creations, *i.e.*, from the entire set of past values"; man must "free himself from the sense of self". All these "past values,"—such as "beauty, truth, morals, religion, progress,"—"all these are illusions." "All that men have set up as 'truth' is opposed to this liberation [of the man from 'I'], for these 'truths' promise to the self a future." But "the present is the only eternity: that which the 'I' calls its future is merely a projection of its past," and, therefore, equally illusory. In these circumstances the idea of progress is another illusion: "the ego has no future; therefore it cannot progress." Forget or bury the past, don't care a rap for the future; live in and for the present, the only eternity. It is true that in the excerpts cited in the book, Krishnamurti himself talks of "the goal which man must reach"; he talks of "planning" life, and of his own "past lives". And M. Suarès also says that "nothing can be built without foundations". Somehow these ideas which refer to the past and the future as realities do not square with the "message," but, then, the disciple has once for all disposed of all such doubts by putting in this caveat: "His [Krishnamurti's] vaporous dialectic is deliberate, and so much the worse for the superlogical minds who are not pliable enough to accept these adjustments."

"You must become a law unto yourself," says this "Master" to his disciples. Morality, religion, ["religions are errors," says Krishnamurti], ideals, truth, progress—all these are unreal bogeys which a man must lay if he would liberate himself. He has attained this liberation; and, as he himself has said, "Every liberated man reaches Truth, as Christ or Buddha did"; and he modestly calls himself "the embodiment of Truth". Evidently this Truth with a capital "t" rises above the plodding reason to which the "superlogical minds," that are not "pliable enough" as we are told by M. Suarès, cling in their blindness due to illusion. As a matter of fact, Krishnamurti's "message" is only a rose-watered and dithyrambic version of our old friend the "dialectic materialism" of Karl Marx and his ferocious disciples; and even M. Suarès is constrained to admit that in all this Marx and Engels and Lenin and Krishnamurti are in accord. And, in the sphere of psychology, the denial and sublation of the ego, the "I"—which we are asked to regard and prize as *the* message brought for suffering humanity—well, it is as old as Buddhism, if not older.

To those of us who have seen the same excited and perfervid reception given to a dozen other "messages" in the last half a century or so, the "message" of Krishnamurti and the fevered raptures of his disciples appear a trifle boring. But those who know the *man* Krishnamurti's past, his dreadful hothouse training from tender boyhood onwards as the vehicle of the Avatar that would never come, cannot but sympathise with and admire the man if, as is stated, he has brushed aside "this formidable paraphernalia of sixteen years," and broken through the numerous concentric cordons of "Masters" and "initiators".

It is amusing to read how the poor man is being "persecuted" because he will not proclaim himself as

the promised Messiah: "Finally, a question is thrust upon him . . .—Are you Christ come back to earth? And the answer comes immediately, clear, lucid, terrible:—Friend, who do you think I am?" And the admiring disciple adds: "There will never be another answer." But we do hope there will be; we hope the time will come when Krishnamurti will give a specific answer which will be more honest than the semi-Biblical "Friend," etc., which sounds perilously like angling for Messianic honours.

J. S.

The Headquarters of Reality: A Challenge to Western Thought. By EDMOND HOLMES (Methuen and Co., Ltd., London. 5s.)

Those who have kept themselves abreast of the general trend of thought in the West are aware that the *intelligentsia* are passing through a period of great spiritual unrest and despondency. They are veering around to the view that Western civilization has all along rested on an unstable basis, that the foundations of that civilization are slowly but surely crumbling away, that the superstitious teachings associated with the Churches are the very negation of the fundamental principles of all true religion, and that the various "isms" evolved by the West during two thousand years are inadequate to explain the meaning and the goal of human life. Some time ago the distinguished American writer, Mr. Will Durant, wrote:—

> The result has been a kind of intellectual suicide: thought, by its very development, seems to have destroyed the value and significance of life. The growth and spread of knowledge, for which so many idealists and reformers prayed has resulted in a disillusionment.

It would be easy to quote other prominent Western writers testifying to the disillusionment, though very few have been able correctly to diagnose the cause of the present *malaise* or to suggest a real remedy. Students of Madame Blavatsky's works will recognise in the present religious ferment a fulfilment of her prophecy in *Isis Unveiled* (I, 38), where she points out that one cycle has almost run its course and that "an era of disenchantment and rebuilding will soon begin,—nay, has already begun."

What is the root-cause of the present spiritual restlessness in the West? The answer given by one of the great Masters of Theosophy was as follows:—

> The world in general, and Christendom, especially, left for 2000 years to the regime of a personal god, as well as its political and social system based on that idea, has now proved a failure.

And it was recommended:—

> Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity.

There can be hardly any doubt that when once the West grasps the immemorial teachings of the great Eastern Sages and makes them the guiding principles of life and thought, the spiritual restlessness will give way to harmony and wholeness.

No greater service can therefore be rendered by Western leaders of thought than to study the esoteric philosophy of the East, and present it to the man in the street in a simple and intelligible form. Among English writers who have wisely devoted their energies in this direction, a high and honoured place is occupied by Mr. Edmond Holmes, the venerable author of *The Creed of Buddha* and other works, and a much esteemed contributor to this journal. It is with unfeigned pleasure that we read this, his latest volume.

The first part of this book, called "Without," is a scholarly survey of the fruitless attempts made by Western philosophers under the influence of Aristotle, whom Mr. Holmes not unjustly calls "the evil genius of Western thought," to explain the goal of human

life. As we read Mr. Holmes's devastating criticism of the various "isms" evolved by Western philosophers in their search for reality, we are forcibly reminded of the apt definition of Western philosophy and metaphysics as "a search in a black hole for a rat that is not there". Mr. Holmes's penetrating analysis of the various current philosophies leads him to the inevitable conclusion that they cannot in any degree help one to understand the universe and therefore must be brushed aside. Herein lies a great message for the West—although a message of negative value—*viz.*, that the Western mind should give up what Mr. Holmes calls "the externalist conception of reality"—

a conception which tends to lower reality to the dead level of mere existence; which finds the criterion of existence in the sense-perception of the normal or "standardized" man; which makes the analysis of sense-experience the pathway to ultimate truth; which therefore rules out the supernormal under all its aspects; and which leads at last either to the open dualism of Nature and the Supernatural (the latter being the externalist substitute for supernormal) or to the veiled dualism of a materialistic philosophy.

From these barren fields of Western philosophy, Mr. Holmes in the second part of his book, significantly entitled "Within," turns to the teaching of the Eastern sages; he finds in the philosophy of the Upanishads what seems to him—

to make possible the true solution of the problem—namely the transference of the quest of reality from without to within, and the consequent finding of the Real of all reals in the unexplored world—immaterial, formless, inconceivable, unknowable, unimaginable—into which each of us is admitted through the portal of his own self-consciousness: the world of self or Spirit.

In three illuminating chapters, "Brahma, the One Supreme Reality," "Brahma, as Atman" (*i.e.*, Supreme Reality as the Self), "Through knowledge of Reality to Salvation," Mr. Holmes has developed the famous teaching of the Upanishads, *That art Thou*:—

What that subtle Being is, of which this whole Universe is composed, that is the Real, that is the Soul, *That art Thou*, O Svetaketu. (*Chhandogya Upanishad*, vi, 14, 3)

The various ramifications of the effect of the great doctrine of the Self on one's whole mode of thinking and living are ably expounded by Mr. Holmes with the help of numerous quotations from the Sacred Books of the East. A careful perusal of this volume should bring home to the average Westerner the true meaning and goal of human life and dispel the doubt, the despair, the anguish he is experiencing at present. Here is a book small in size but great in learning, and it has an invaluable message for the West. Will the West receive it?

J. P. W.

Communication as Education. By B. K. WADIA. M.A., PH. D. (Las Palmas, Little Gibbs Road, Malabar Hill, Bombay).

In a recent broadcast speech Mr. H. G. Wells spoke of the shrinkage of the world through modern methods of transport and communication. Whether we liked it or not, he said, the eyes and ears of the stranger were in our homes and his knife at our throats. The author of this book, who has a special knowledge of American journalism, has taken the same theme—the vast material extension to-day of channels of communication—and sought to lay bare their weakness and strength in a world economically, politically, and spiritually disintegrated. He sees the failure of the world system as due to shallowness in its means of communication, which give hardly any scope for reciprocal action and sharing. There is no assimilation. Communication fails to be effective. One party —the newspaper owner, the film magnate, the seller, or whoever he may be—tends to be thrustful and energetic; the other remains purely passive. That, we must all agree, is an unhealthy state of affairs.

Dr. Wadia interprets educative com-

munication as not unlike what is usually called communion, as can be understood when he says that this concept "leads to the inevitable conclusion that in its deepest and richest sense it [educative communication] must always remain a matter of face to face intercourse between individuals".

This is a suggestive line of research into the world crisis. But communication is not itself dynamic, however well developed or rich in meaning. Dr. Wadia undoubtedly ascribes too great a share in the present sickness of the world to weakness in communication; and too great importance among the means of communication to the modern newspaper.

Dr. Wadia is probably right in regarding newspapers as in their nature a progressive force in society, and their present capture by established interests as contrary to their real purpose. Fortunately, as he makes clear, newspapers can overcome such abuses of their powers, and are still capable, as many notable journals witness, of genuine educational benefits to the community. He instances the value of Walter Duranty's reports on Russia in the *New York Times*, and Walter Lippmann's widely syndicated commentaries in the *New York Herald Tribune*.

G. W. WHITEMAN

The Conflict of Values. By J. R. BELLERBY (Richard Clay and Sons, Ltd., London. 6s.)

Our civilization is now definitely in the melting pot, and there has been an urge, political, economic, religious and social, demanding new criteria for fixing life's purposes and values. In this admirably thoughtful and interesting little book Prof. Bellerby suggests a remedy for modern ills, trying to arrive at a right judgment of ideals and of values. It is based on the author's *A Contributive Society*, whose principles it criticises and defends. The Ideal State is tersely defined by him as a condition, in which all men have *style*, either through being in love with *being* or through being in love with *doing*, requiring three basic conditions, well-balanced, *viz.*, political order, economic support and personal interest or activity. It is essentially a combination of ideals. In politics, the world will ultimately be an "an-archy,"—not chaos but Spirit Dominion, in which no "archy" or imposed government will prevail—a sort of Voluntary Socialism. In economics, a balance is struck between the two ideals of mass-production by machinery and handicrafts.

> Let the machine first be used to create a maximum of leisure and of income. Then let the leisure and income be used for fine arts, the work created being sold at prices below those of mechanically made goods. In time, handicrafts will grow, and the machine will be left with little else to perform than the bulk of the heavy monotonous work.

Incidentally, the author raises a mild plea in support of "The Neighbours," an order standing for his chosen ideals and dedicated to social experiment and enquiry. Its aims comprise the realisation of a Cosmic Consciousness, by the Quest after Beauty, Truth and Love; Maximum Contribution by the Members; Living within the Average Wage; Corporate Ownership of Capital, and Proper Security for the Capital provided.

Although it may not be a panacea for all the social ills of the present day, and is open to the criticism of being "Utopian," the scheme is creditable. It is the first to recognise the *need at every phase* of the adult's activity *for combination*, if one may so put it, of the "Vertical" and the "Horizontal" aspects of life, which is contained in the wonderful scheme, now inarticulate, prescribed for the Hindu during the various stages of his life—*Brahmacharya* (Abstinence and Discipline), *Gārhasthya* (Domesticity), *Vanaprastha* (Detachment), and *Sannyasa* (Self-Denial), leading ultimately to *Moksha* or Deliverance.

S. V. VISWANATHA

A Short History of Religions. By E. E. KELLETT (Victor Gollancz, Ltd., London. 5s.)

To be "the friend of all, the enemy of none" was the author's avowed aim in this necessarily brief consideration of dozens of religious creeds and sects. Among "The Religions of the Far East," he gives some thirteen pages to the philosophy of Theosophy, to which we shall restrict our comment.

Unlike so many authors of similar books, Mr. Kellett refers to personal attacks on H. P. Blavatsky only to dismiss them as beside the point.

> Be that as it may, I pass it on one side. I shall try to give an account of the religion as it is, an account necessarily brief and imperfect, but, I trust, tolerably accurate as far as it goes.

This is a fair enough attitude. The exposition Mr. Kellett gives, however, shows but too plainly "the religion as it is". That is pseudo-theosophy. In justice to his readers, Mr. Kellett should have made certain that what he attributes to Theosophy is in the writings of Madame Blavatsky, who, he concedes a little doubtfully, may "be called the founder of modern Theosophy". He does not mention her again after this reference, and much that he gives as Theosophy is in flat contradiction of what she taught.

To cite an example or two :—

He claims that Theosophy and Spiritualism have much in common. "Both avail themselves of the clairvoyant and the medium; both claim to be able to hold intercourse with the spirit-world." Anyone at all familiar with Madame Blavatsky's writings knows that they abound in warnings against the dangers of mediumship and passivity; and that her explanations of the genuine phenomena of the séance-room rule out the agency of disembodied human spirits, *i. e.*, the spirits of the dead. No one possessing a Theosophical viewpoint would waste his time consulting a medium or wish to drag a soulless ghost to a séance, for he knows that the spirit of the dead is beyond recall.

The God of Theosophy, as described by Mr. Kellett, would not be acceptable to a genuine Theosophist who holds that Deity is the omnipresent Reality, impersonal, because It contains all and everything, and therefore, cannot be described as "good," "loving," etc. The Logos of Mr. Kellett's description is absent in the philosophy of Madame Blavatsky, who defines it as Demiurgos, which is no *personal* deity, no extra-cosmic entity, but only the aggregate of all the Forces everywhere in Nature.

If we turn from such basic points to the fanciful miscellany which Mr. Kellett lays at the door of Theosophy, we find the clue to the source of his misinformation. Pseudo-theosophy sponsors such claptrap as the following claims, taken at random from Mr. Kellett's presentation: "maps and diagrams, dealing with the history of Atlantis thousands of years ago"; "'Count St. Germain' has been busy in Russia"; "The same Master, we are assured, or another, took the form of Francis Bacon"; "After a due probation in our world the souls pass .... into Mercury .... there may be Mercury-failures who revert to earth." All of this nonsense, and much more besides, is in the mingled blend of fantasy and fraud conveyed by the "successive revelations" made by various so-called Theosophists—some, no doubt, acting in good faith but self-deceived. None of the claims repeated can be found anywhere in Madame Blavatsky's books or articles.

How just an exposition of Christianity would be one which left out Jesus and the Sermon on the Mount and confined itself to creeds and superstitions of the church? If Mr. Kellett looks even a little into the basic teachings of Theosophy, he will see that, despite his good intentions, he has not been just. We hope that, if a later edition of his book is issued, he will make amends.

PH. D.

Wild Deer. By R. HERNEKIN BAPTIST. (Faber and Faber, London. 7*s*. 6*d*.)

There is an aspect of the colour question which is not often discussed, but which is not less poignant because less obvious than the problem of the white man's attitude to the black, and that is the problem of the Harlem Negro's relation to the African. Supposing an educated and sensitive American Negro is moved to return to the cradle of his race in search of contact with what for want of a better word I must call its " soul "—what would be his reception, of what service could he be to the African, and the African to him? This is the problem worked out by R. Hernekin Baptist, the author of *Four Handsome Negresses*, in the novel under review. The American Negro hero of the book, de la Harpe, a great singer, an artist in the true sense of the word, goes to Liberia to " find the souls of those who have never been transplanted from African soil, never breathed the bitter American air"; he goes eagerly, ardently, looking for the richer, fuller life of the spirit uncorrupted by Western civilization; nevertheless he is filled with the fear that

> we, the dark races of the world, are born too late ! Never shall a negro stand at his ship's rail, discoverer of new lands on this earth. He who has stood there for centuries as slave cannot enter the promised land. . . . There is even no place on the map to which a negro may point and say " *my country* " . . . . . The only virgin country that is left for the negro to explore is in the kingdom of the spirit.

But, he reflects, if that is the only horizon left to the Negro race to explore they may still be discoverers, and that to good purpose, because this race reared in chains at least has never known weariness of spirit, cynicism, pessimism—the chains of the over-civilised white races.

Arrived at the Cape, de la Harpe goes first to his agent.

> Upstairs a blare of records and gramophones being sold . . . Africa faded. He had the exact sensation of being in a small American town. He fought desperately to retain his identity, the identity of Robert de la Harpe, who had seen a vision that had brought him ten thousand miles to the country of his origin.

"The negro's *Mayflower*," he reflects, " is the slave ship. All American negroes would like to think that their ancestors had been brought over in chains," but—

> What else has the negro to be proud of but that, having miraculously survived, multiplied, firmly planted his feet on the steep slopes of civilisation, he still gazes backward on the majesty of suffering . . . Upstairs a new record blared its appalling assemblage of civilised noises. Three months earlier it had vomited its unhappy laughter from every window and doorway in Harlem. Civilised laughter . . . De la Harpe shuddered. Was there still time to return to the dignity of the peasant, away from those offal-strewn steep slopes? Was there still time to stop this mad howling of slaves barred and chained in the walls of their freedom? In the prison-house of civilisation what was to become of them all, and where would Peace be found ? De la Harpe became aware that at the bottom of his two-fold mission to Africa was a third. The quest for Peace had brought him so far.

So de la Harpe brings his art to the Cape, comes to "sing the songs, even the loveliest flowering, of a doomed civilisation into the troll's ears of Africa's destroyers". He is received coldly —even, because of his friendship with a white woman, with open hostility. Only amongst the missionaries does he find peace and understanding. He goes to a dance-hall patronised—in every sense of the word—by white people who regard the coloured man as a cross between a caged beast and a child. He goes to the gold-mines and realises to the full the bitter wrong the white man has done the black—who is free to return to the kraal when his term of service is up, but who goes "carrying a load of disease and modern criminal knowledge which few slaves possess". More than all he has lost the treasure of Content, and like Cain he must wander, a mark on his brow, away from his people, which Mr. Baptist is not alone in regarding as the greatest racial tragedy of the coloured man.

Everywhere for de la Harpe is bitter disillusion; his attempts, through his art, to draw the white peoples nearer to the black so that they invite them, the Ishmaels, into " the great hearth of all the nations," are met either with apathy

or antagonism; and in his search for the soul of his people he finds "Africa dressed in the filthy loincloths of civilisation before he had seen Africa nobly naked".

When his dream is at breaking-point de la Harpe, this civilised American Negro who is at war with civilisation as the destroyer of his race, finds his way back to the kraal; new horizons open up to him a new vision; he sees at last, clearly, what he must do; his return to his own people must be not an intellectual conviction but a physical fact; he must mate with one of his own people, be adopted into the tribe, slough off America and revert to Africa, become the consort, and that proudly, of an African woman's breast "for the raising up of black leaders—Africa's defenders, her awakening children".

He allows a wife to be chosen for him, a young virgin girl, for whom, in spite of his civilised repugnance to the idea, he must pay sixteen head of cattle in accordance with tribal law, and marries her in accordance with tribal rite. For a long time he finds himself unable to approach her; he "had not reckoned with the protests of his own civilised nature". It is not a physical protest, but a spiritual one. He has married her not from any lust of the flesh such as at the urge of sexual starvation drives men to cohabit lovelessly with black women, but in a mood of high spiritual elation—and he "feared the taste on his palate of cold ashes". He is sensitive of her savage's child-like fear of him, and of his own remoteness from her. He cannot breed from her as though she and he were two animals of known pedigree brought together for the sole purpose of producing healthy stock.

He must wait and watch and listen, slowly learning the speech of her mind as well as the speech of her tongue. They must laugh and play together...there is a high, spiritual value in laughter. He would take her into the sea with him, wander in the bush, teach her how to keep order in the huts.

He grieves for the fear which he induces in her. But in the end his dream triumphs, and in joy and exaltation and sunlight he takes her to him for the procreation of new life, and in that moment she is no longer a human being he overshadows "but Africa herself, a nation to be".

I am not here concerned with "reviewing" as a novel this magnificent and impassioned thesis—for it is that—on the racial tragedy of the Negro; from the purely literary standpoint it has its faults—a tendency to rant and to redundancy, and I am at a loss to understand why the author throughout the book spells Negro with a small 'n'. I have here attempted to outline the story and the spirit of the book as fully as possible because as a profoundly moving and intellectually exciting study of the tragic problem of the American Negro in relation to the African, and of the despoliation of the black race by the white, it should not be missed by anyone interested in racial problems; it is an intelligent as well as impassioned statement of the case which it would be a presumption for an outsider such as myself to attempt to improve upon, and a statement of the case which all who have studied "the colour question" must endorse. The question left in the mind of the thinking reader is—Is the rebirth of Africa possible after five hundred years of bondage to the white man? And if so, whence cometh its help? The answer would seem to be through the escape of the educated Negro from civilisation—in terms of Americanisation—and his return to the kraal, that a black Saviour may arise for the leadership of his people. It is the problem of a scattered, homeless people, parallel to that of the Jews, those other "wild deer wandering here and there" homeless on the face of the earth.

ETHEL MANNIN

The Death of Materialism. By WHATELY CARINGTON (W. Whately Smith). (George Allen & Unwin, Ltd., London. 10*s.*)

The Theology of Evolution. By RONALD CAMPBELL MACFIE, M.A., M.B., C.M., LL.D. (Unicorn Press, London. 18*s.*)

Fifty years ago Materialism, like a victorious army, was capturing position after position and appeared likely soon to drive all its rivals from the field and to reign alone and unchallenged in Western science and philosophy. But now we see it in full retreat, and all the signs point to its complete debacle in the near future. The two works we are about to review are likely to hasten this very desirable contingency.

Mr. Whately Carington devotes the greater part of his book to a criticism of Materialism as a philosophy, and he takes special pains to batter and make untenable its last entrenchment—Behaviourism, demonstrating with witty and forceful logic that the Pavlov experiments do *not,* as is claimed, prove that consciousness is simply an unimportant side-product of the responses of material nervous matter to material stimuli.

In his last chapters, Mr. Carington discusses the results of modern psychical research and their bearing on the problem of mind. The reality of telepathy he considers to be thoroughly established, though he dismisses as unsound the theory usually adopted to explain it, namely, that there is a transmission of thought from brain to brain somewhat analogous to the electrical radiation through the ether in wireless telephony. His own belief is that—

> Telepathy comes about, not by transmission of ideas, but by community of consciousness; not by transference of a Thought, but by identity of the Thinkers. (p. 222)

Which theory, he claims,—

> will enable us to co-ordinate a whole host of phenomena ranging from mystical experience to the psychology of crowds. (*idem.*)

Following this conclusion, Mr. Carington has some very interesting things to say about Eastern and Western mysticism, the former of which, he considers, " avoids many crudities and discontinuities . . . which seem inseparable from the Western view."

Finally, Mr. Carington summarises his position in the following very significant words :—

> The foundations of natural religion are clearly to be found in a study of the relations existing between the Universal Consciousness considered as a whole and those partially isolated concentrations thereof which we are accustomed to describe as individuals.
>
> Spiritual progress can be rendered intelligible in terms of the expansion of the individual consciousness—its de-isolation, if you happen to like the word, its liberation from limitation if you do not.
>
> The same conception yields a basis for Ethics, in that we shall define as "good" that which promotes this liberation.
>
> Finally, altruism is rationalised inasmuch as we clearly cannot, even if we would, live unto ourselves alone. (p. 252)

In *The Theology of Evolution,* Dr. R. C. Macfie clears the way for his theology by a very trenchant, fully documented, and apparently entirely successful critical attack on Darwin's theory of evolution by natural selection, which has been for so long the chief pillar in the temple of Materialism. Dr. Macfie repeats, with a wealth of new illustrations, the old arguments against Darwinism which were advanced long ago by de Quatrefages and other nineteenth-century men of science, and he supplements and reinforces them by reasonings of his own.

While he regards evolution by the accumulation of selected minute changes as wholly incredible, Dr. Macfie considers that evolution by mutations—mind-guided mutations—is a *possible* theory though still unproven. Mutations arise in the germplasm, and, in our author's words :—

> If we assume that all the somatic characters of all species of animals were originally determined by mutations of genes and cytoplasm we must also assume that the genes of germplasm in question suddenly and simultaneously and co-operatively mutated in such a fortunate way as at once to determine somatic characters developed and co-ordinated so far as to ensure viability, vital value, and evolutionary progress, so far at times—if they are to account for phylogeny—as to cross the gaps . . . between species, orders, etc. Only so could the mutations of the germplasm have

had evolutionary survival value and effectiveness. But such effective mutations of the genes can hardly have happened fortuitously . . . We have to recognise that the organism of every species of animal is holistic, that its evolution must have occured as a whole in a whole, and that the mutations in its germplasm must have mutated together in the right direction . . . to produce the animal . . . There seems little opportunity for chance and selection in such evolution, where a little rift in the lute would make all the music mute—music as complex and perfect as a symphony of Beethoven. (pp. 163-64, 661-67)

If mutations, necessarily so complex and so perfectly co-ordinated, cannot be the work of chance, they must, Dr. Macfie argues, be mind-guided, planned, telic. He regards the mind-guidance as working not *on* the organism as a man might work on the keys of a typewriter, but *through* it—"from within outwards," in the phraseology of Occultism. The theology which Dr. Macfie builds upon these conclusions is of a lofty type. He envisages God as "the mind in all things," "in whom all things live and move and have their being". "In our consciousness of the universe," he writes, "we partake of the infinite divine consciousness."

While the matter of *The Theology of Evolution* is of real and enduring value, its manner is less admirable. Dr. Macfie makes the mistake of attributing to the "unscientific layman," for whom his book was written (*vide* notice on the wrapper), an understanding of such words as *chromosomes, coelenterates, blastoderms, gastrula, metaphytons, polyphylogeny, zygotes,* which are only a few, taken at random, of the biological and zoological technicalities that are used freely and without definition throughout the book. The "unscientific layman" is likely to find the implied compliment somewhat embarrassing; but nevertheless, he will find it well worth his while to make the effort necessary for understanding Dr. Macfie's arguments.

R. A. V. M.

Modern Tendencies in World Religions. By CHARLES SAMUEL BRADEN, PH. D. (The Macmillan Company, New York.)

Religion Today. Ed. by ARTHUR L. SWIFT, JR., M. A., B. D. (Whittlesey House, McGraw-Hill Book Company, Inc., New York and London.)

Dr. Johnson who had a knack of putting even simple and obvious things in grandiloquent language once conceived the project of surveying mankind from China to Peru, with the results that are known to every lover of literature. Dr. Braden has been no less ambitious in the scope and design of his book, which is an eminently satisfying thing. In it he has subjected to strict, patient and thoroughgoing scrutiny the religions that prevail in India, China, Japan, Russia and the Islamic countries as well as Judaism, with the result that his readable book is also a mine of useful information. For the author religion is not static; it is constantly undergoing change and modification under the stress of scientific discoveries, economic changes, political developments, intellectual advance and cultural progress. Another thing that emerges from the study of this book is that religion today is not decadent or dead but as vital as ever. Even those countries which disown the standardised and institutionalised religion, have a religion of a kind. For instance, even in Russia and China where organised religion is at a discount, the hero-worship of Lenin and Dr. Sun Yat Sen has become a sort of religious cult.

Whereas Dr. Braden draws the map of religion as it is to-day, the contributors to *Religion Today* tell us not only of its past and present but also about its future. While Dr. Braden is a historian in the limited sense of the word, the other writers are historians, philosophers, and prophets. They do not merely describe what is happening in the religious world now, but try also to read the present in the light of the past and the future in the light

of both. *Religion Today* is not merely a journalistic compilation but something to the making of which have gone the study, thought and living experience of such men as Reinhold Niebuhr and John Haynes Holmes. Every chapter is thus interesting in its own way, but the three most thought-provoking chapters are "The Dark Side of Religion," "The World's Living Religions" and "The Future of Religion". This volume will prove stimulating to all and provide much food for thought. But in the end the reader will come to agree mainly with John Haynes Holmes who says,—

> So will the world become as one great temple, and men as one great family, and all true life divine. Longfellow caught the vision when he saw, in the happy days to come, that
>
> universal church,
> As lofty as the love of God,
> As ample as the wants of man.

Despite occasional inaccuracies and misstatements such as the one about Theosophy and its founder Madame Blavatsky, the book is valuable and will serve as a guide to intelligent persons in finding their way through the labyrinth and chaos in which all discussions about religion are usually involved these days.

DIWAN CHAND SHARMA

Religion and Communism. By JULIUS F. HECKER. (Chapman and Hall, London. 8*s.* 6*d.*)

The Communistic State passionately repudiates religion—not only the Greek Catholic Church, so long the tool of an oppressive State, and the extremist sects, but every creed and cult. It avoids active persecution, lest it blow the flames of fanaticism to white heat, but all religious propaganda is taboo, while the Union of Militant Atheists bends every energy to ridicule and undermine the people's faith.

In place of nominal religion, the Russian intelligentsia and many of the masses have embraced with fervour the broad humanitarian ideal—the achievement of a classless society with justice and opportunity for every man.

Membership in the atheist groups is on the increase, but negation cannot satisfy the human mind and heart. Dr. Hecker says that atheist ideology "exists in an emotional vacuum unsuited to human nature." Russian youth is generally apathetic to the appeals of the atheist organizations and is turning more to the positive religion of the state. Their ardour is devoted to the service of their fellow-men.

Our author quotes without assent the counter-revolutionary philosopher, Berdyaev, who asserts:—

> Communism, both as a theory and as a practice, is not only a social phenomenon, but also a spiritual and religious phenomenon. And it is formidable precisely as a *religion*... It takes possession of the whole soul and calls forth enthusiasm and self-sacrifice.

This point was made in our pages four years ago by Mr. C. E. M. Joad in "The New Religion in Russia".

Every religion starts as a clear and unadulterated stream; all are polluted sooner or later with purely human speculations and inventions; not one escapes the hand of time. Here is a splendid opportunity to see one in the making. The philosophy of Marx and Lenin is already in process of hardening into dogmas; soon will come the priests, if, indeed, the official propagandists of the Union of Militant Atheists do not already fill that rôle. In their beginnings all the creeds have had just such zeal and ardour as have the Russian youth to-day. It is not fair to take a cult sparkling with youth to compare with an old religious current, far from its source and choked with mud of superstitions, creeds and rites.

The special weakness of the new cult lies in its materialistic basis. This new yoke of religion of the State, so joyously assumed by those so lately freed from their old bonds, must in its turn be cast off. Only the free soul and unshackled mind can hope to find the truth all churches obscure, even though the church be the State itself.

E. H.

The Future Life: A Symposium. (Martin Hopkinson, London. 3*s*. 6*d*.)

This work comprises a series of talks on survival and immortality which were broadcast from London in 1933.

To begin with, Professor C. G. Seligman gives an account of "The Ideas of Primitive Man," as far as the ideas of that very shy and elusive personage can be ascertained from what is known of his rites and customs, and from the conclusions that anthropologists have deduced from the information that various primitives have chosen to impart to European questioners. "The Ideas of Greece and Rome" are admirably summarised by Dr. Edwyn Bevan, who describes the very interesting myths about the Other World which have been preserved for us in the Homeric poems. These myths continued to be current throughout classical antiquity, and were retold by Virgil in his *Aeneid*. Side by side with them, however, there existed a more philosophical and semi-esoteric set of beliefs, which were attributed to the legendary teacher, Orpheus, and transmitted through the Pythagorean movement to Plato. The teachings of this school as to man's post-mortem destiny were substantially the same as those of the Indian religions, for it held that a man's future condition depended on his present conduct, and that the soul reincarnated after a period of ex-carnate happiness or suffering.

Only twenty-four pages are devoted to "The Great Religions of the East," but the Rev. Professor E. S. Waterhouse has succeeded in compressing into them a great many facts and some very pertinent comments. Generally speaking, he treats his subject with sympathy and insight. In discussing Buddhism, he agrees with Mrs. Rhys Davids that the *Anatta* doctrine (as sometimes misunderstood to signify that there is no self in any sense) was not likely to have been a genuine teaching of Sakyamuni. He writes:—

> It is exceedingly unlikely that the Buddha would have departed so utterly from the thought of his own age, or would have made any impression had he done so. The man, he said, is not his mind or his body, but that does not imply that he thought the man did not exist. He regarded man as . . . . a wayfarer passing through stage after stage of a long journey, but beginning each fresh stage according to what he had become in the previous stages. . . But beyond all the stages there exists a final state, that called Nirvana.

Professor Waterhouse's treatment of the doctrine of Karma is less satisfactory, for he discusses it as though it applies strictly and solely to individuals, as indeed it is sometimes wrongly interpreted in the East. Rather naturally, he finds the doctrine in this form "too individualistic, ignoring mutual influence . . . . producing a certain lack of sympathy with the world's ills . . . ." The Professor is apparently not aware of the deeper and truer view of Karma, expounded by thinkers of the Mahayana, and summarised by Professor Suzuki in an article on "The Development of Mahayana Buddhism" (*The Buddhist Review*, April, 1909). This view of Karma was emphasised by H. P. Blavatsky in her *Key to Theosophy*, published in 1889, in which she taught that Karma is collective as well as individual, that every man's deeds affect every other man for better or for worse, and therefore that every man should order his life so as to promote the true welfare of the race. In this form, the doctrine of Karma is an enormous incentive to self-discipline and unselfish service; and it is significant that it has prevailed in Northern Buddhism side by side with that most noble of human ideals, the Bodhisattva, or man pledged to devote himself life after life to the service and enlightenment of his fellows.

"The Historical Development of the Christian Attitude" is dealt with by the Rev. S. C. Carpenter on mainly orthodox lines. To Mr. Carpenter's credit be it said that he does his best, within the limits of his orthodoxy, to evade the dogma of an eternal hell.

The remaining portion of the book is devoted to "Personal Points of View". Dr. Maude Royden would like to believe

in the survival of the personality with its " endearing imperfections ". She frankly recognises, however, the difficulties inherent in this theory, and is thrown back on faith, which assures her that "God is Love and that in the terms of our own human and imperfect love we may interpret the heaven of his." Professor J. S. Haldane rejects personal survival, and holds that—

> our existences are no mere individual existences, with a beginning and ending in time, but partake in the existence of God .... in this sense ..... we have a future life beyond individual death, and a past life beyond individual birth.

Sir Oliver Lodge's beliefs are well known, having been expounded by him in more than one widely circulated book. One may, without disrespect, sum them up as Spiritualism plus the Ether of Space.

Unlike Sir Oliver, Professor Julian Huxley finds in Spiritualism no proof at all of survival. His attitude is the hereditary agnostic one, but with a distinct bias towards disbelief in any form of survival.

Mr. Christopher Dawson gives us an account of the Catholic doctrines of heaven, hell and purgatory, in which these very tangible and semi-material conditions of traditional Christianity are so rationalised and attenuated that, we fear, the robuster theologians of a former age would not recognise them. That, however, is all to the good.

For Professor N. Kemp Smith, belief in immortality follows from, and depends on, belief in theism, the evidence for which, he holds, " is accessible to us only in the actual processes of actual living, practical, aesthetic and contemplative".

R. A. V. M.

Proof. By the Rev. V. G. DUNCAN, B. LITT. (Rider and Co., London. 5*s.*)

Since the character of spiritualistic communications is coloured by the medium and sitters, the kindly character of the circle with which the Rev. V. G. Duncan is concerned can be seen by the eagerness of their " communicators " to help and make people happy ; it is noted at least over thirty times in the séances recorded. Unfortunately kindliness, allied to passivity, is no guide to the *terra incognita* of psychic phenomena.

What is proof of communication from the so-called dead ? Can we trust those tricksy instruments, the senses ? Can we even trust our reason, when emotion bids it find arguments for belief ? If we have no basis of knowledge, we can no more judge unfamiliar things than the scientists of the last century could explain a modern talk-film.

This book adopts, on the basis of incomplete understanding, the orthodox spiritualistic tenets, but it would be a misnomer to call them " proof ". To *prove* the nature of the phenomena it is necessary to take into account the composite character of man, spiritual, psychical, physical ; the powers of mind and of the image-making faculty, the function of the astral body, (which Hindus call Linga Sharira), its fate after death and the state of the man himself in " Heaven "; the existence of the Astral Light, " the book of the Recording Angel," that invisible register of nature that retains the impress of every event, every detail, however trivial ; the nature of elemental and other superphysical forces on that astral plane, and finally the nature of mediumship itself. Without this knowledge, the " evidence " is misleading ; for such books as this, though put forward in all sincerity, draw conclusions without sufficient data to base those conclusions upon. It is difficult to deal with spiritualism without causing pain to those who find comfort—fool's paradise though it be—therein. Yet better the pain of the breaking illusion than continued ignorance, for, in the long run, truth alone can satisfy.

W. W.

A LETTER FROM LONDON

Writing in this second week of December, 1933, I cannot profess any confidence that the New Year will bring the promise of a lasting European peace. The situation is definitely more threatening than it has shown itself in the last two months, and it may be well to regard it first of all in its superficial aspects.

The most obvious effect of Germany's secession from the League is that England is now exhibiting a marked uneasiness, which has found expression in the demand for an increased Air Force. The political reply to this demand, made with great insistence by the daily press, indicates quite clearly that the Government will, sooner or later, concede the increase, possibly on a generous scale. The speeches made by members of the Cabinet, more particularly the recent one by the Premier, lay continual stress on the fact that Great Britain has set an example in disarmament to the verge of the danger level, and that there has been no imitation of her sacrifice by the other great Powers. The protest that Great Britain is still eager to do anything she can in the cause of Peace, will now be made the justification for the increase in the Air Force, and the country as a whole will support it. In the recent by-elections, the huge majorities obtained by Nationalist candidates in November, 1931, have been considerably reduced, and I can well imagine that in the New Year any further by-elections that may occur will be influenced by the Government's policy with regard to this question of a strong army in the Air. It is claimed, even by the more ardent militarists, to be a protective and not an aggressive force, a claim that will "save Great Britain's face" at Geneva.

How deeply this demand has affected the national mind is instanced by the fact that even in Pacificist propaganda increasing stress is being laid on the danger of invasion by air. The prescription in this case is the need for disarmament all round, but the effect on the majority who have listened to a vivid account of the horrors we may expect as a result of aerial invasion is largely to quicken the anxiety for adequate protection. At one such meeting, addressed by Lord Arnold, I found afterwards that a few genuine Pacifists resented the intimidatory sound of this warning, and protested that they were not to be frightened into adopting the cause of Peace. But the broad effect of such speeches, even from a Pacifist platform, will be to uphold the coming Government policy. The required increase will, no doubt, be conceded with an apologetic air, but the result will be to aid the steady revival of the old fallacy:

Si vis pacem, para bellum, which is already being dinned into the ears of the generation that was too young in 1914 to realise that nations "armed to the teeth," will inevitably fall upon one another at the touch of the first spark.

Another, although a very different indication of the increasingly unhappy spirit abroad in Europe, is De Valera's final renunciation of all allegiance to Great Britain. He tells us that the Irish people is, and has always been, an independent nation, that the British rule has always been upheld by *force majeure,* and that all free-born Irishmen desire nothing better than to conduct their own affairs with perfect liberty to regard England as an enemy. This pronouncement has been followed, (December 8th), by a special order to ban the Young Ireland Movement as an illegal organisation.

Now, without prejudice, we cannot by any possibility approve the attitude exhibited by this policy. The Young Ireland Movement claims little more as yet than freedom of speech, and to suppress that freedom by force of arms is to pursue precisely the same policy that in another connection is described as brutal and intolerable. Such action displays a complete lack of any ethical purpose, and is, also, quite absurdly illogical.

I hope, nevertheless, that the British Government will take no steps that may further embitter right feeling in Ireland. The only reasonable course will be to let Ireland go her own way. Unhappily, abstract reason plays a very small part in politics. There are so many other issues to be taken into consideration, chief among them the feeling, generally uninstructed, of the Electorate. Ireland may well be heading for Civil War, for De Valera is no Hitler; but no purpose, ethical or political, can be served by British interference.

Going further afield, the chief signs in Europe point to increasing political unrest. France cannot find a Government in which it can put any trust, and recently Ministries have succeeded one another with a frequency that is becoming ridiculous. In this case, the ostensible crux is a financial one, but the underlying cause is the lack of confidence that demands an impressive leadership. We can see precisely the same symptoms in Spain. The recent elections, largely no doubt as a consequence of the woman's vote, have resulted in a marked movement towards the right,—the prevailing movement at the present time. But the Government elected is demonstrably unstable, and in Spain the extreme left, although the outrages in this second week of December have been temporarily suppressed, will remain a dangerous and highly explosive party.

The plain indication in both cases is that the trend is in the same direction as that so lately marked out for us by Germany. The bourgeoisie inevitably deprecates these frequent changes of Government. Manufacturers, traders, shopkeepers, the bulk of the professional classes, are weary of the instability evidenced by these

political vacillations, and if France or Spain could discover a strong man who would coerce them, the bourgeoisie would thankfully accept the appearance of oppression, if it would lead to those settled conditions in the country which would enable them to carry on business or profession in reasonable security. England solved the question characteristically by the election of a National Government, but in Europe it seems that a Dictatorship is becoming the more acceptable solution of political unrest.

Mussolini has given no hint of what might be his ultimate alliance, should he decide to make one. He has undoubtedly strong sympathy for the Nazi regime, which has so many points of similarity with Fascism in Italy; and when the U.S.S.R. delegate, Litvinoff, returned from the United States, he went first to Rome, and from there to Berlin, before returning to Moscow. Litvinoff's mission to America was to obtain political recognition of the Soviet Government, and to establish trade relations, and for the latter object he was prepared to pay liberally in promises. His visits to Rome and Berlin were presumably to sign a non-aggression pact on the same terms as that already entered into with France. But the curse of secret diplomacy, which should have been eliminated after 1919, is again lying heavily over Europe; and the general public has no means of knowing what mischievous treaties and alliances are being entered into by their own Foreign Offices. Nevertheless, it would seem that Italy has few inducements at the moment to enter the lists of *welt-politik*, though in the future that terrible incentive to war, the "need for expansion," may become a factor of pressing importance.

Apropos of Russian ambitions, which, so far as the rest of Europe is concerned, will be the keeping of peace for many years to come, I recently read a French translation of a book by Ilya Ehrenbourg, entitled *Le Deuxième Jour*, dealing from the inside with the psychology of the younger Russian generation. This work is not propagandist, and is described as a novel, though it has neither plot nor, in the literary sense, development. And the picture of the young people accords so well with other reports of the same nature, that I believe it to contain a valuable core of truth. The essential point of interest is the young Russians',—men and women —worship of machinery. They have been brought up without any religion, save that of their Bolshevik principles, and the need for some object of adoration seems to have been partly filled by the worship of the machine. In Ilya Ehrenbourg's story, the characters are intimately concerned, chiefly as unskilled workpeople, in the erection of a great steel-works in S. E. Russia, under the direction of National and American engineers. And these steel-works, and more particularly the giant furnace, continually referred to as "Le Géant," are the writer's true protagonists. But what, one wonders, will be the influ-

ence on Russia's future of a young generation expending their idealism in extolling a force which to us is already becoming a curse. In Western Europe and the United States, this worship of the machine is beginning to decline. We are recognising, however reluctantly in some quarters, that the vast prolification and perfection of machinery during the past hundred years has added its full tale of misery to balance the luxury and comfort it brought. As long ago as 1863, Samuel Butler, a writer of extraordinary penetration, foresaw this coming domination of mankind, and ten years later in *Erewhon*, he gave us a picture of a future race that had definitely abandoned machinery. And, now, in a country that is, in some respects, a century behind our civilisation, we are given a picture of young Russians fervently embracing the cult that we are coming to regard with doubt and suspicion.

In these letters to THE ARYAN PATH, written many weeks before they can be published, it is always necessary to include an element of anticipation; and I will close this contribution with a speculation of longer range that is constantly in my mind. In the future, five or possibly ten years ahead, I foresee the coming of a European War that will accord in many particulars with the forecast of Mr. H. G. Wells's *War in the Air*, published in 1908. The chief instrument of destruction will be some form of the bombing aeroplane, directed, it may be, by wireless control and without a living pilot. There can be but one reply to this by a nation whose morale has not been shattered, and this reply is by retaliation, by sending its own air-squadrons in turn to destroy the chief towns of the aggressor. No conclusion could be arrived at by this method, except by the complete submission of the invaded, an object that would only be obtained after immense destruction. The outcome would almost certainly be the end of civilisation as we know it in Europe to-day.

And it seems to me that in some form or another this destruction of our Western civilisation is implicit in the conditions obtaining at the present time. They are too materialistic and amoral to survive. We look in vain, among those who have the governance of the nations, for a single figure that owes his eminence to a great spiritual ideal. That such a leader will come, I have no doubt. But I believe that it will not be until after the Armageddon that will destroy the vast mechanical edifices of life and thought which have been man's most notable achievement in the past hundred years.

J. D. BERESFORD

FRENCH NOTES

Three great men have died recently in France: Paul Painlevé, Albert Galmette and Emile Roux. The scientific world mourns. Painlevé was a mathematician, at first a true descendant of Descartes, a master of Cartesian space. He stood against Einstein, but finally had to admit his defeat. Theories of relativity and *quanta* undermined his well-ordered schemes. But he was not blind; he accepted the superiority of others, and became one of the most devoted followers of the German mathematician. And Einstein is turned away from his country, his property confiscated; forced to flee for his life he seeks refuge among foreign friends. France looks on and wonders; the League of Nations only looks on—is made but to look on! And we all wait anxiously for the crisis to come.

The magazines contain articles on the Swastika, Hitler and the Nazis. Numerous books are published dealing with one or another of these subjects. They depict the awful threatening shadow of war. 1914 was not enough! M. Paul Darcy published a book recently giving specific figures and details about the German army, and the industrial mobilisation which is being prepared even now.* M. de Hauteclocque concludes his book *A l'Ombre de la Croix Gammée*† with a warning not to disarm under any circumstances, but to be ready for an attack; men seem indeed to be "malades de la paix" as M. Suarez so aptly puts it in the title of his last book.§

The Swastika, which was always a protective and propitious symbol, is now made to stand for race-prejudice and nationalistic fanaticism. A good article on it appeared in *L'Illustration* (4th November). According to the author, C. Autran, the most ancient traces of the Swastika are to be found in Sumero-Babylonian lands; "thus in times and regions excluding in a radical manner the presence of ethnological, or linguistic 'Aryan' elements." The widespread use of this symbol for decidedly religious and mystic causes, makes the Hitlerian Swastika appear out of place among its more peaceful and pious sisters. Although the Nazi movement may seem at first glance to be more political and national in its scope than mystical or religious, M. Grein expresses the view that this tribal fanaticism has taken the form of a religion for all the German people.¶ The concept of a Universal God which more or less gained assent in the minds of civilized people has been shattered by Hitler and his followers. They have

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* Paul Darcy—*L'Allemagne Toujours Armée.* Editions des Portiques.

† Xavier de Hauteclocque—*A l'Ombre de la Croix Gammée.* Les Editions de France.

§ Georges Suarez—*Les Hommes Malades de la Paix.* Grasset.

¶ Jacques-Richard Grein—"Contre le Principe d'Hitler." *Mercure de France,* Nov. 1st, 1933, pp. 569-600.

brought to the fore their mythology, they have fallen back upon their old particular divinity. Germany has gone back to its pre-Christian faith and her new God is exclusively German. It is bound to be a kind of Jehovah, the tribal deity of the Jews, with whom the Germans are binding themselves by the bond of hatred and persecution. The theological aspect and its moral counterpart have not been extensively discussed by the Nazis, but M. Grein feels that it is one of great importance and one that colours the real development of the movement.

National-socialism is entirely subjective. It no longer recognises the God of souls, it sees only the God of bodies, the physical creator—that is the God of "blood". . . It glorifies a terrible God, promoter of that huge "will" which is manifest throughout the whole of the world. The strong consciousness of this will has thrown down the weakening consciousness of ideas, soul, a Universal God.

The whole of Germany has now faith in this sectarian deity; and sectarianism in thought will naturally lead to sectarianism in action —dark and formidable.

The influence of Karl Marx is unquestionable. It awakened the proletariat. Throughout the world we find repercussions of his views. He is often misquoted, more often misjudged. He is condemned without a proper hearing, his ideas are pulled out of shape and deformed, and it is loudly proclaimed that they give birth to injustice, fanaticism and cruelty. Again, he is extolled as a prophet and a saviour of humanity. And now he has been psychoanalysed. Mr. Otto Ruhle psychoanalyses Karl Marx, giving his biography and an analysis of his work. He finds the complexes that made Marx; he explains that ailments of the liver and the stomach can account for Marx's plan of industrial reconstruction. Psychoanalysis, one of the young daughters of science, looking serious, her hands full of charts and measures, her talk full complexes and suppressed desires, often gives rise to laughter. Here is a case in point. *Le Mois* (Vol xxxiv) gives a brief account of Mr. Ruhle's arguments and ends with characteristic French wit: "Autrement dit: les maladies d'estomac servent parfois à quelque chose. ."*

And Karl Marx brings to mind Russia; yet its experiment in Communism has little connection with the state of which Karl Marx dreamed. After all these years we are not able to get a clear and definite picture of what the conditions in Russia really are. Leon Trotsky insists on the fatality of the Russian revolution, while M. Pierre Dominique insists on its beneficent and humanitarian aspects.† It is true, he explains, that there is wretched misery and poverty, but it is hardly more than under the Tzar. The economic question is of great importance naturally, but poverty is bearable if there is freedom of speech and of thought. The Sov-

* Translated into French—Bernard Grasset Ed.

† Pierre Dominique. *Sibérie Rouge*. Editions des Portiques.

iets have so dominated Russia that no one dares speak against the Government. Their one aim is to press the complete submission and devotion of the individual into the service of the state. All noble thoughts, and high aspirations are to be offered not to any spiritual goal but to that material Government. Not only is there no place for religion, but neither is there any encouragement for any idealistic, much less spiritual, reality. The official Russian Catholic Church has been abolished; the Government has become God and he is as autocratic and ruthless as his predecessor.

While Christianity looses sway in Russia, we are told that it is swiftly rising to the top in France. It is astounding to watch this renaissance of sacerdotalism. Catechism classes in schools, not long ago, were attended by a few, the majority proudly proclaiming that they were "libre-penseurs". But now thousands of children throughout the country attend catechism classes and go through their First Communion. It is a kind of mass movement swayed by feelings with a conspicuous absence of reasoning into which many non-believers are drawn, as they do not desire to appear different and out of place. There are a number of magazines and newspapers which follow a very definite programme of propaganda; but whereas before Catholicism meant monarchy, it has now shifted to the left and it shakes hands with communism. Thus the Vatican adapts itself to the world, supplying the demand of weak mortals while the Immortals, among them Jesus Himself, wait and wait. But the Church has never been for the Immortals.

One of the most energetic magazines along these lines is *L'Esprit*, now in its second year. The number for October 1933 was devoted to a study of money, that power "which has made man, once free through spiritual evolution, fall back into a state of slavery". The contributors, a group of young men ardent and rebellious, make their position very clear. Modern society is but a sad failure. Materialism has brought us to this state—the selfish materialism which makes an individual think that he is an end in himself and that the collectivity is worth nothing. The despotism of profit, nationalism, racial prejudice, has also contributed to our present failure. Marxism or Fascism, Bolshevism or Hitlerism, are but tyrannies which destroy the little spirituality which remains. Thus they feel that everything must be changed—the whole democratic system and the capitalistic regime. And they want to work for an ideal state in which the dignity and honour of each individual will be fully established. They do not aim at the abolition of property, but they judge as illicit, banks, corporations, credits etc. The state should only be a centre of administration without omnipotent power; and money, the curse of the age, should not be used for speculation, for gain or for usury, but only as a means of exchange.

Besides the political and economic campaign, *L'Esprit* and its followers are trying to activate the cause of Christianity; not a stupid blind belief in church dogmas, but a return to the pure teachings of Christ and His disciples. They have had some very strong articles against the Church as an institution. They do not go so far as to demand its ruin, but they want its reformation along ethical and moral lines. We translate one or two striking phrases:—

> Evil begins when money tends to mould the spirit of the Church and to make religious consciences false and hypocritical.*
>
> *Non emendus*: God cannot be bought! And yet that is what the rich for centuries past have tried to do, not only by charity to the poor but by gifts to the Church which they thus wanted to bring under their sway.†
>
> In short, Religion having accepted the domination of Money and the protection of those who possess it, everything went on as if it [religion] were twisting its moral lessons to serve them . . . The priests needed money, and thereby finding themselves compelled to please them or at least not to displease them, Catholic ethics were pushed towards a complete accord with capitalistic ethics.‡

Not only do these young men condemn capitalism in state and church but they find sanction for communism in the scriptures. It is the privilege of man to possess property and money; "he must not use them only for himself but he must consider them the property of all and thus be more willing to use them for the service of others". These are the words of St. Thomas.

L'Ordre Nouveau is another publication of young France which follows more or less the principles of *L'Esprit*, and more especially the works of Robert Aron and Armand Dandieu. The latter died some time ago, but his friends have come together for the purpose of developing and promulgating his theories. They are naturally against Stalin, Hitler, Mussolini and now even against Roosevelt, because they clamour for individual freedom, and like *L'Esprit* want man to develop his inner spiritual faculties rather than follow materialism and the lure of money. *L'Esprit* has turned towards the true scriptures of Catholicism or rather Christianity in its pristine purity, not the present day priestcraft. That is, they are seeking for an expression of the immemorial truths of morality and ethics. And if these young people advertise revolution and seem too wild, the thoughtful see in them only an expression of the thousands who even now are tired of "war and pacifism, of Marxism and great capitalists, of the madness of production and the folly of squandering."§

M. D. C.

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* "Argent et Religion"—Pierre-Henri Simon, *L'Esprit*, Oct. 1933, p. 35.

† *Ibid.* p. 36.

‡ *Ibid.* p. 41.

§ "A propos de la Nouvelle Génération"—Tz., *Journal de Genève*, Nov. 14th 1933.

CORRESPONDENCE

CASTE AS A COMPLEMENT TO DEMOCRACY

[That " individuals have *different* responsibilities and rights " is the great idea at the root of caste, as brought out by Mr. Hugh Ross Williamson in his article, " Aristocracy and Democracy," in the January ARYAN PATH. In this communication **Mr. G. Hanumantha Rao**, Lecturer in Philosophy in the Maharaja's College, Mysore, summarises the conviction of three other Western thinkers that some form of caste system is reconcilable with democracy. It may, indeed, be indispensable to its successful functioning and to the saving of modern civilisation.—EDS.]

It has been usual to represent India as the land of castes and Europe as the land of democracy. The cultures of these two have been painted in such contrasting terms as to render any thought of their synthesis inconceivable. But the trends of thought that are developing both in India and in Europe shew that such a synthesis is neither inconceivable nor impossible of realisation. We are witnessing to-day the great efforts that are being made in India to change the basis of caste from authority and tradition to reason and humanity, in order to make democracy a complement to caste. We find a feeling gathering in Europe that democracy is not an unmixed blessing, and some courageous thinkers, like Nietzsche in Germany, William McDougall in America and H. G. Wells in England, have gone the length of advocating the reconstruction of European society on a basis of caste. Their views on the question of caste are not easily available to the general reader.

The first modern philosopher to call the attention of Europeans to the need of reconstructing society on the basis of a rational system of caste was Nietzsche. He was led to such a line of thought through the great need which he felt for a higher species of mankind who could raise life to a higher level. He found the democratic society peculiarly unsuitable, and even opposed, to the realisation of the higher ideals. Though democracy arose with the ostensible claim of fostering spiritual values, it had, in effect, turned out to be only a means of satisfying the baser instincts of egoism, envy and greed of the ordinary man. Democratic society, in his eyes, was scarcely a healthy social body ; it was a conglomerate of egoistic individuals. Though it presented the external marks of health, it was diseased at the very core. In Modern Europe, the streets are clean, the police are superabundant, manners are peaceable,* but underlying all these there is a feverish haste, an aimlessness, an overstimulation of the head and the senses, a growth of nervous diseases and insanity, and an increase of alcoholism, vice, crime, libertinism, pessimism and anarchism.† The cure lies in organising society on the basis of an order of rank. A society based on an order of rank consists of "three physiological types, conditioning one another but yet distinct from one another, each having its own hygienic, its own realm of activity, its own feeling of perfection."

> They are not marked off from one another, but one class is predominantly spiritual or intellectual, another has predominant muscular and temperamental strength, while the third are those who are not distinguished in either respect, being the average ordinary individuals who constitute the bulk of the society . . . . . The first class, who as the most spiritual are the strongest, are the supreme ruling class; but they rule by the weight of their ideas and because they body forth a relative perfection of the human type . . . . . The second class are their instruments for governing. They are the

* Nietzsche, *Werke* XIV, sec. 248, 417.

† Nietzsche, *Will To Power*, sec. 65, 67,

warders of justice, the guardians of order and security, the higher ranks of soldiers, above all the King as the highest formula of soldier, judge, and maintainer of the law. They take from the first class all that is gross and rude in the work of ruling—are their attendants, their right hand, their best pupils. The third class engage in manual labour, in business, in agriculture, in science (as distinguished from philosophy) in the ordinary forms of art—that is, any kind of work, which is special, professional, and more or less mechanical. They naturally incline in these directions as the others do in theirs; not society, but their own kind of happiness makes them intelligent machines—they delight in mastership along their special line.*

There is a certain tendency in Nietzsche to speak in highly exalted terms of the first class and to speak somewhat slightingly of the last. But it must be noted that when he speaks contemptuously of the average man, he does so as a corrective to the excessive laudation of the common man which is characteristic of democracy. He is generally appreciative of the services which the average man renders to the community and urges that it would be unworthy of a deeper mind to consider mediocrity in itself an objection. He even speaks approvingly of the standardisation at which democracy aims.

The process of making man smaller which is going on under democratic inspiration must long be the sole aim, since a broad foundation has first to be laid on which a stronger type of man can stand.†

It must also be noted that Nietzsche does not stand in the way of any human being rising to the highest levels of life. He allows movement up and down the social scale. It does not matter to Nietzsche from *where one comes;* what matters to him is *whither one goes.* In fact, he looks upon the peasant blood as the best there is in Germany and as having the most promise of aristocracy.‡

In Nietzsche we have a thinker who is led to advocate the caste-organisation of society mainly in the interests of the higher values and of higher types of human personality. But the motives that have drawn McDougall to a caste-organization are less exalted; his motives are mainly political and racial. He is characterised as a Nietzschean and he himself does not "dispute the accuracy of the classification". Yet, he differs from Nietzsche in the stress that he lays upon democracy. McDougall does not look upon democratic government as an end in itself or as an unmixed blessing, but still he is "in principle and sympathy a democrat".§ He believes that democracy is "the only form of government under which the nations of the earth can hope to go onward to the highest levels of civilization—levels at which a life of reasonable dignity and happiness shall be within the reach of mankind."§ But he does not believe "that such progress may be ensured by the simple expedient of giving one vote to every adult human being and leaving the rest to Nature".§ Such a formula may one day suffice, but before "the advent of that day of triumph for the democratic principle, our civilization must fight, in a life-and-death struggle with many opposing forces, with greed and cruelty, with sloth and levity, and dishonesty in private and public life."§ "Until such a day, instead of blindly, indiscriminately asserting the principle of 'one adult and one vote' we must deliberately assert the principle of 'one qualified citizen and one vote'." The franchise—municipal, state and federal, —must be denied to those who are obviously unfit to exercise it.

It was to separate the unfit from the fit that McDougall devised a caste-organization. It consists of three classes, A, B and C. Those who are unfit for citizenship are included in class C; those who are fit for it are included in class A; and between the two lies class B, composed of persons of a probationary status. Class A consists of persons who have an educational qualification of a

reasonably high level and who are free from crime. Class C consists of the mentally defic-

* W. M. Salter, *Nietzsche The Thinker*, pp. 427–8. † Nietzsche, *Will To Power*, sec. 890.
‡ Zarathushtra, III. xii. 12. § McDougall, *Ethics and Modern World Problems*, viii.

ient, the convicted criminals, the illiterates and the under-educated. The B class consists of candidates for admission to the A class, and they are required to spend at least twenty to twenty-five years of their lives as probationers. The children of parents both of whom belonged to the A class would have the status of the B class as their birthright, and on attaining adult life, they would be, if properly qualified, admitted to the A class. On the other hand, children born of parents, either of whom was of the C class, would have the status of the C class; if and when they passed the qualifying test, they would enter the B class as probationers; and only after twenty years of this probationary status, with due discharge of its recognised obligations, would they be admissible to the A class.*

For the above caste-organization McDougall claims three advantages. First, political power would remain in the hands of a reasonably select body of citizens. Secondly, it would preserve the qualities of superior strains while avoiding those features which condemn to stagnation every society founded on a rigid caste-system. Thirdly, it would fortify the nation against that most fatal tendency which has played a great part in destroying most civilizations in the past, namely, the tendency to die away at the top.

If Nietzsche is led to a caste-organization as a means to the evolution of a higher and more spiritual species of mankind and McDougall as a means to effective government, H. G. Wells is led to it both on political and on spiritual grounds. The assumption that men are unclassifiable because practically homogeneous, which underlies modern democratic methods and all the fallacies of equal justice, are alien to his mind. Alien to his mind is also the modern method of classifying men into labour and capital, the landed interests, the liquor trade and the like.† He classifies men on a psychological basis. Four main classes of men are distinguished, called respectively, the Poietic, the Kinetic, the Dull and the Base. The former two are the living tissue of the state and the latter are the fulcra and resistances, the bone and cover of its body. They are not hereditary classes, nor are they the result of any special process of breeding. They are classes to which men drift of their own accord. Education is uniform until differentiation becomes unmistakable, and each man must establish his position with regard to this abstract classification by his own quality, choice and development. To the accumulated activities of the poietic or creative class, are due all the forms assumed by human thought and feeling. All religious ideas, all ideas of what is good or beautiful, all inventions and discoveries, enter life through the poietic inspirations of man.‡ The *Samurai* who belong to this class are the scientists, philosophers and statesmen. The kinetic class are distinguished by a more restricted range of imagination; their imagination does not range beyond the known, experienced and accepted, though within these limits they may imagine as vividly as or more vividly than members of the poietic group. They do not desire to do new things. Two extremes of this class may be distinguished according to the quality of their imaginative preferences. At one end is the mainly intellectual, unoriginal type which, with energy of personality, makes an admirable judge or administrator and, without it, an uninventive, laborious, common mathematician or common scholar or common scientific man; while at the other end is the mainly emotional, unoriginal man, who can be a great actor, politician or preacher.‡

Below these come the Dull who are altogether of inadequate imagination, the people who never seem to learn thoroughly, or hear distinctly, or think clearly. They are the people who in any properly organised state should as a class gravitate towards and below the minimum wage level that qualifies for marriage.§

The Base, may be poietic, kinetic or dull, though most commonly they are the last, and this definition concerns not so much the quality of their imagi-

* *Ibid.* p. 163.

† H. G. Wells, *A Modern Utopia*, p. 183.

‡ *Ibid.* p. 184.

§ *Ibid.* p. 186.

nation as a certain bias in it. They are egoistic and have no "moral sense". They are rated as antagonistic to the state organization.*

Considerations of space do not permit me to enter into an evaluation of the views of these three thinkers or to compare them with the system of caste as conceived by the Hindu tradition. The motives that have led them to a caste-organization of society are slightly different. Different, in certain details, are also their schemes of caste. But every one of them takes his start from contemporary democratic society. They are unanimous in declaring that democracy as it is, is subversive of the higher ideals of life. They are also one in urging that there are fundamental differences between man and man in nature and disposition, in educability and attachment to the different values of life. They can be narrowed down but they can never be annulled. Any one who takes a rational and not a sentimental view of life must admit that if a society would be normal and healthy it should integrate these differences. A society which thus attempts to integrate differences of nature, disposition and character, is a society based on caste. The greatest evil that such a society is open to is the tendency to multiply caste-distinctions and to make them rigid. But our western advocates of caste have taken care to safeguard it against that evil. Caste, as conceived by them, does not run counter to democracy, but serves as a complement to it.

Mysore. G. HANUMANTHA RAO

THE MYSTICAL AND THE OCCULT

I

In Mr. Lawrence Hyde's article *The Mystical and the Occult*, which appeared in your issue for November, 1933, there occur a number of statements and implications that are open to challenge from the point of view of H. P. Blavatsky's Theosophy.

1. Mr. Hyde maintains that "True Occultism or Theosophy" and Bhakti or Mysticism are antithetical; in effect, he says that the former is concerned with knowledge about the Real, and the latter with entering into it, realising it.

2. That "the Occultist is an intellectualist".

3. That Madame Blavatsky was biased in favour of intellectualism, or the "understanding of the laws according to which phenomena appear," as opposed to Mysticism, which attempts to realise the unity of all things.

4. That Madame Blavatsky in her writings "never struck the more interior mystical note".

It should be noted at the outset that the essay on *Occultism versus The Occult Arts*, on which Mr. Hyde bases his criticism of H. P. Blavatsky, contains only one aspect of her teaching about the Path that leads to Unity, Enlightenment, and Emancipation. It was written for a special purpose, which was to deter students of Theosophy, whose zeal was greater than their discrimination, from rushing into ascetic practices adopted from Indian Yoga. The article was to warn them to learn to walk before attempting to run, to grow wings before essaying flight.

The fulness of Madame Blavatsky's teaching on the subject of the Path is to be found in *The Voice of the Silence*, which Mr. Hyde does not appear to have read. Now, if ever a book "struck the more interior mystical note," this one does; and if space permitted, one might quote passage after passage to prove it. The ideal which is held up in it as the goal of the Path is that known in Northern Buddhism as Bodhisattvaship, or complete consecration to the service of humanity and

* *Ibid.*, p. 187.

the universe—Christhood, if you will. The Bodhisattva is the very embodiment of that universal, unselfish love, which is the inspiring urge in all true mysticism. But love alone does not make the aspirant a Bodhisattva; he must also possess both wisdom and strength, otherwise his sympathy with, and desire to serve, his fellows may—as often happens—impel him to actions that are futile, unwise, and even positively mischievous. What use can a surgeon be to his patient if, in addition to compassion for his sufferings, he has not the knowledge to diagnose their cause, and the skill and firmness of hand to wield the curative knife?

Universal love and compassion may be evoked or strengthened by mystical meditation and aspiration; but wisdom and strength can be won only as the result of determined effort and the deliberate training of mind and will. Universal love and compassion are, as H. P. Blavatsky taught, the expression of the Buddhic principle in us—the inner Christ; but to become effectually operative for the good of mankind, they must work through a mind and emotional nature, which have been trained and brought wholly under control. Therefore it is that, as stated in *Occultism versus The Occult Arts,* every aspirant to the Path must some day go through a training like that outlined there. But that training by itself would not make a Bodhisattva. It is merely a stage, though an important stage, in a long course of effort, motived by universal love and manifesting in unselfish service.

Pure intellectualism might make a dilettante in occult philosophy, but never an occultist; while yoga training undertaken to acquire occult power for selfish ends was held by Madame Blavatsky to be the foulest "desecration of the mysteries," leading only to sorcery or to that state of virtual annihilation known in Northern Buddhism as Pratyeka Buddhaship. On the other hand, mystic meditation, undertaken without knowledge and as an end in itself, is nearly always accompanied by devotion to some exoteric creed, whose unwholesome influence over the minds of the masses is fortified by the zeal and devotion of the mystic. Mystical contemplation, unguided and without knowledge, is apt to manifest itself outwardly as sentimentalism, and it not infrequently has been the cause of mental derangement.

So the mystic, if he is to perfect his mysticism, must discipline himself to acquire self-control and understanding; the occultist must be inspired by that universal love and compassion which is the realisation of the metaphysical unity that is at the back of phenomenal diversity. In a word, each must eventually follow the same Path to the same high achievement—or fail in his quest.

With regard to what H. P. Blavatsky says about obedience, it should be noted that this is required only in connection with the advanced training referred to, which can be undertaken only by those who have gone a long way on the Path and have attained a relatively high degree of self-mastery and self-knowledge. Only such can know with assurance how to choose the Master to whom he may rightly and safely yield obedience; for, to reverse the proverb, "no one is fit to obey until he has learned to command himself." For the average man or woman to give blind obedience to some alleged dispenser or vendor of occult secrets is an abominable and wholly dangerous thing, and contrary to all genuine Theosophical teaching.

It may be conceded to Mr. Hyde that true poetic feeling is quite foreign to certain neo-Theosophical writers; but one and all of the persons whom he mentions in this connection have distorted Madame Blavatsky's Theosophy in the light of their own psychic (not spiritual) experiences and revelations. A much truer notion of the Theosophical teachings as to the Path may be gained from the works of such earlier writers as William Q. Judge,

Charles Johnston, and Jasper Niemand, or, among those still living, to William Kingsland, and that greatest of all Western mystical poets AE. As to H. P. Blavatsky herself, let Mr. Hyde re-read *Occultism versus The Occult Arts* after he has read *The Voice of the Silence,* and he will then be able to appreciate the exact position in her general scheme of the training described in the first named work.

London R. A. V. MORRIS

II

In the November, 1933, number of THE ARYAN PATH Mr. Lawrence Hyde states (p. 754) that "this [occult] philosophy, for all the authority behind it, invites criticism." It would be interesting to know what is this "authority" apparently recognized by Mr. Hyde. He is, doubtless, aware that he is not the first person to criticize the philosophy expounded by Madame Blavatsky. She herself welcomed informed criticism. She fought to liberate men's minds from external authorities and to induce them to rely on their own intelligence. She, therefore, defied both the authority of religions which impose stultifying "beliefs" on men, and the authoritative pronouncements of modern science regarding the nature of man and his evolution. She stated, however, that she did not write for the "average person". Real *Mystae* or Occultists (she used these terms with identical connotation) are exceedingly rare flowers at the present stage of human evolution; and individual judgment can be developed in "the great mass of mankind" only by first freeing them from the influences of *suggestion* and from ideas imposed on them by would-be holders of psychological, religious, "occult," or "mystical" authority.

As I understand Madame Blavatsky's writings it was no part of her work for intellectual and psychical freedom to set up any authority, human or divine. Her philosophy was rooted in her own experience and that of others attached to the School in which she was initiated. She was not a mere "thinker"; and she declared that each man has to gain self-knowledge ultimately in the same hard school of *experience.*

Mr. Hyde suggests as alternative authorities "the teachings of modern psychology" and "the findings of modern science." As there are some fifty different schools of modern psychology any man-in-the street or modern intellectual can easily find an authority to lean on. Nor do men of science to-day speak with one authoritative voice on the *interpretations* of their "findings". They are, in fact, at an *impasse* and in disagreement amongst themselves.

It is significant that no experimental scientist of any note has ever publicly criticized Madame Blavatsky's scientific philosophy. On the contrary, many of her hints have been utilized in laboratory researches, and the accuracy of her statements has been demonstrated in every department of science. And the dogmatic authorities who opposed her and intrigued against her never attempted to refute her philosophy with facts or by logical argument. They either suspected or knew it to be true but preferred, not unnaturally, to maintain the prestige of their own dogmas, by means of mass suggestion. By the same means they endeavoured to destroy Madame Blavatsky's reputation in order to put an end to her intellectual influence.

London. W. W. LEISENRING

[Last month we published one criticism on Mr. Lawrence Hyde's article, and in this issue two further letters are included. We bring this correspondence to a close by quoting two direct statements on the subject by H. P. Blavatsky herself:—

"Real Occultism had been prevalent among the Mystics during the centuries that preceded our era."—*The Secret Doctrine,* I, xl.

"There is no essential difference between a 'mystic' and a 'Theosophist-Esotericist' or Eastern Occultist."—*Lucifer*, V, 157.—EDS.]

FEAR—NOT HATRED

I cannot pass without a protest the fantastic—and therefore harmful—statements concerning France contained in the "Letter from London" in THE ARYAN PATH for December 1933, p. 853. If the author had visited France now or at any time since the War, he could not possibly have found the country "hysterical with hate". If the state of public opinion must be defined in a single word, "fear" would be nearer the mark. No doubt some die-hard "patriots" might be found who hate the Germans, but they are generally ridiculed, and the public attitude ranges from distrust—which is not hatred—to an earnest desire for mutual understanding. The German language is more often heard in the streets than English, and this was the case even before the great influx of Jewish refugees.

The story of the anti-German wedding-party (which nobody here seems to have heard of before) has every appearance of being the invention of a journalist. Even supposing the potations of the wedding feast had dimmed the sight and the judgment of the revellers (who are said to be Parisians, and cannot have been so ignorant) there is no reason why the name of Hindenburg should have excited their wrath, as the old Marshal is esteemed on all sides as a true and blameless gentleman. Indeed, a year and a half ago, it was thought a curious turn of fate that the former Commander-in-Chief of the German Army should now appear as the representative of the more sedate and liberal element in his country. As a contrast to the retirement of our own Generals (whose only goal seems to be the French Academy), his election to the Presidency had aroused many fears which his subsequent career entirely dispelled.

In the present cheerless and confused state of the world, THE ARYAN PATH will doubtless prefer to seek for such symptoms as may be found of good-will amongst men. In this connection, I think it should be noted that the last elections in France (1932) turned entirely on foreign politics, and the result was the overwhelming expression of a desire for peace and disarmament. Is it not significant also that Hitler himself thought fit to choose "peace" as the slogan for the recent vote in Germany?

As stated in the "Letter from London" the greatest danger, in France likewise, is felt to be the "silent but horribly powerful" influence of the private armament firms.

Paris. JEAN BUHOT

[Our Correspondent emphasises a distinction which in our opinion is not really a distinction at all. Hatred and Fear are in reality two different aspects of one emotion. Where we hate, we fear; where we fear we hate. It may be that in France, just now, the Fear aspect is uppermost, but, underlying it, ready to raise its head at any moment, is its twin brother, Hate. There was no personal animus against France in the "Letter from London," but a statement of what the writer conceived to be the truth about the present situation. We would remind our esteemed correspondent that "perfect love casteth out fear". If, according to him, Fear rather than Hate would be the word applicable to the state of public opinion in France just now, it is obvious that Love must be absent.—EDS.]

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

HUDIBRAS.

Sir Alexander Cardew writes in *The Rationalist Annual* an interesting account of how the Churches have supported and sustained slavery from the earliest times. Churches themselves owned slaves and Christian Councils forbade their liberation. Church Fathers like Chrysostom and Augustine busied themselves with the defence of slavery. Sir A. G. Cardew writes:—

> Throughout those long centuries the Church not only recognized, but was *particeps criminis*, itself owning immense numbers of slaves and actually exerting all its authority against their emancipation when they were Church property. . . . In 1452 Pope Nicholas V granted to the King of Portugal the right to attack all heathen wherever he might find them, seize their goods, "and consign their person to eternal slavery" . . . . . Thus the Popes of Rome may fairly be said to have presided over the commencement of modern slavery.

Turning to another great denomination of Churchianity, the Anglican, Sir A. G. Cardew points out how the English took up the slave trade; Sir John Hawkins was the first English slave trader—and his ship was called the *Jesus*! Protestant Churches in America for years upheld the cause of slavery and used all their influence on its behalf. Among all the Christians the credit of consistently denouncing slavery belongs to the Quakers. While the numerous Protestant sects have finally acknowledged the iniquity of slavery, the Roman Church "still maintains that slavery is not contrary to religion". At the close of his article Sir A. G. Cardew refers to Christian Abyssinia and Islamic Arabia, where slavery still flourishes. He quotes a graphic and gruesome picture from Grühl's *The Citadel of Ethiopia* and says that even so eminent an authority on the subject as Sir John Harris does not seem to realize the actualities of the case. Referring to Arabia he says that slavery "was authorized by Muhammad and is sanctioned by the Koran".

There is little doubt that, throughout history, religious orthodoxy and theology—Christian or Pagan, Eastern or Western—have lent support to all forms of slavery. And why should such an indictment sound strange? It is but a natural sequence flowing from the pivotal doctrine of every organized religion, that pope and priest must save and therefore rule the souls and minds of their flock; if not with persecution, then by fear. Bodily slavery, horrible as it is, emanates from the archetype—spiritual slavery.

In India another variant of slavery flourishes—that of the depressed classes; it takes numerous

forms but is known under the generic name of Untouchability. Some religiously befogged minds among the Hindus resist the abolition of that slavery for which Gandhiji is labouring with might and main, and they do so in the name of religion. The Churches own millions of mind-slaves; so do the Brahmanical temples; and unless these slave-makers and slave-owners are defeated, souls and minds will continue to be corrupted and one or other kind of slavery will continue to flourish.

That Christianity has failed to satisfy the intellectual and spiritual needs of modern times is taken for granted, yet now and again apologists come forward to defend this dying creed. Thus, in an article, "Quo Vadis," in the December *Contemporary Review,* Sir Alfred Hopkinson speaks of the Bible as containing "much that is hard to understand, at times unintelligible and in places repulsive," but despite this he upholds the traditional Christian position and in all seriousness asks :—

> Does not a candid view of all the evidence lead clearly to the conclusion that the facts of individual life and of history make any other position [than the Christian] clearly irrational ?

The device of merely raising a rhetorical question cannot explain away the fact that the weight of authoritative opinion is against the inference drawn by Sir Alfred.

Further, Sir Alfred argues that the enormous increase in the sale of the Bible as recorded by the Bible Society disproves the view that there has been a decay in the influence of Christianity. For the benefit of those who, like him, wax enthusiastic over the statistics given by that Society, we reproduce below some pertinent observations made by the *Times Literary Supplement* in its issue of December 14th.

> Although more Bibles are sold now than ever before, the Scriptures are probably less read than at any time for some generations back. The chief cause of the decline in Bible reading is beyond dispute, and was recently stated by Prof. Burkitt with his customary vigour and clarity. The Bible is not now read so frequently or so intensely as by our grandfathers because it is no longer, except in special circles, regarded as an infallible book. That belief has now collapsed, undermined by the labours of generations of textual and historical scholars.

The most astonishing portion of Sir Alfred's article, however, is that where he deals with the religious state of India. He is opposed to a union amongst Christian bodies in Christian countries on the ground that an institution or a church organization may be suited to one class of people and not to another, but he thinks that Christianity independent of all organization, is the religion most suited to India :—

> Such a Christianity is the great hope for India which is crying out for a religion based on an Incarnation, and not troubled by sectarian differences which really mean little there, though regarded as important here.

This interesting discovery that India is above sectarian differences but that England is not, is flattering to India but is wide of the mark.

In any case India, the seat of a mighty religious philosophy of its own, is not "crying out for" any religion, and certainly would not be tempted by Christianity.

Sir Alfred's article only shows how even among the thoughtful in England some are hopelessly out of touch with the realities of the present-day religious situation all over the world.

Mr. Hugh I'A. Fausset, a well-known contributor to THE ARYAN PATH, recently published an autobiography, *A Modern Prelude*, in which he attempts "to formulate a faith which would equally satisfy the demands of the modern mind and the deepest instincts of the self." This attempt has been designated by his reviewer, Mr. Wynyard Browne, in *The English Review*, as "A Refined Theosophy," a system of thought he does not think "likely to appeal to the Western mind".

Theosophy, an eclectic *fin-de-siècle* substitute for religion, however sensitive and well-informed, holds little hope for the future. And Mr. Fausset has little more to offer as a cure for "the modern neurosis" than a refined theosophy. All his constructive thought is vitiated by a persistent dualism, the ghost that haunts his inheritance, which gives rise to the ambiguous and dangerous distinction on which this book is based, between the personal self and the real self.

It is true that Theosophy is eclectic. It is true that it is *fin-de-siècle*, inasmuch, but *only inasmuch* as that for our era it was reproclaimed in 1875. But why should it not be suited to Western minds? Surely the problems which Theosophy has solved for countless generations in the East, and for many hungering souls in the West, know no territorial division. Is "the modern neurosis" peculiarly a Western product? Theosophy in its true sense is not a substitute for any particular exoteric religion, but represents at once an attitude to life and a method of living. We cannot, naturally, expect Mr. Browne to assent to this, but we do feel he may have been misled in his criticism of Mr. Fausset's distinction between the real and the personal self, by crude classifications of pseudo-theosophy. There are not two selves, in the sense of two actual tangible entities. Man is undoubtedly a unit, and is only divided for the purposes of study and analysis as the anatomist divides the body; and there is a correct division from the study of which Mr. Browne will profit. However, even he must admit that in every man there are two natures, one good and one bad—the former aspires to spiritual things, the latter clings to that which is of the earth, earthy. They have been termed, respectively, the noetic and the psychic. And this duality persists in every man. We feel that if Mr. Browne would look a little more closely into the "*fin-de-siècle* substitute for religion," he would find reasons to amend some portions of a review which is on the whole not unsympathetic.

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